

PLUTARCH'S
Morals
*Translated from
the Greek
by severall hands*
Volume II.

London
Printed for Iohn Gellibrand at y^e Golden ball in S.^t Pauls Church yard 1684.



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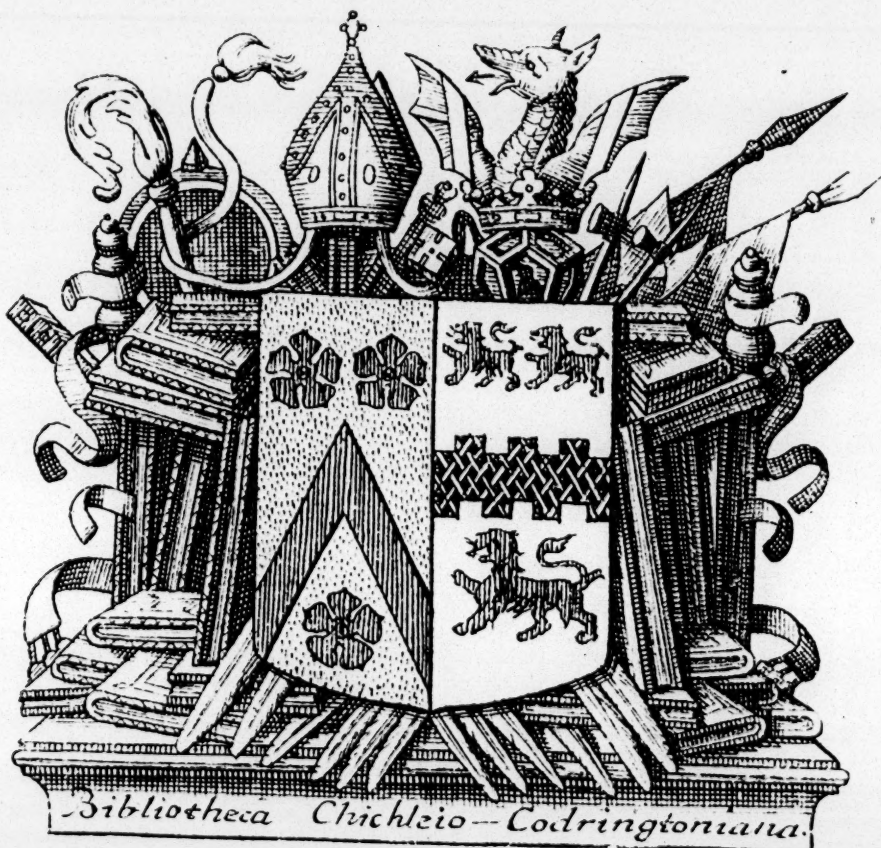
THE
Second Volume
OF
Plutarch's
MORALS;

Translated from the *Greek*

BY
SEVERAL HANDS.

L O N D O N,

Printed for John Gellibrand, at the Golden
Ball in St. Pauls Church-Yard. 1684.



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T O T H E
Most Reverend Father in GOD,

JOHN,

By Divine Providence,
Lord Arch-Bishop of YORK,
Primate of *England* and
Metropolitan.

May it please your Grace ;

THAT I presume to pre-
fix so great a Name to
these Papers, is not that
I imagine they bear any proporti-
on to the *Honour*, but only need
the *support* of your Patronage ;
a Credit less than your *Grace's*
would not be sufficient to coun-
A 3 tenance

The Epistle

tenance and authorize *Moralitie* in a loose and dissolute World.

My Lord, I confess my self *Principal* in this Presumption upon your Goodness, but must, out of a little kind Revenge, bring in the Learned and Ingenious Undertakers, as *Accessaries*, for their ready and unanimous concurrence in the choice of your *Grace* for their Patron: And indeed, who better qualifi'd for the Protection of an incomparable Moralist, than so great a Divine? tho none more unfit to recommend him to it than my self. Your Lordship's Character is too high, and your *taste* too fine and distinguishing to relish an Address from so mean a Pen; and I find the confidence of the Attempt obliges me to account for the Motives that induc'd me to it. The Relation I have to that
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famous *Cathedral*, which your *Grace* is pleas'd so frequently to fill with your excellent Presence, and animate with your admirable Discourses; as also that I had to your venerable *Predecessor*; and to that Learned and Worthy Society which enjoys the peculiar Honour of having my *Lord Arch-Bishop* of York its *Visiter*, first encourag'd, and will, I hope, in some measure, qualifie my boldness in the Dedication: Besides, being conscious no production of my own could ever deserve to appear under your *Grace's* Name, I thought it more eligible to run the risk of Censure, than be found wanting even to a borrow'd opportunity of expressing that great Zeal and Veneration I have for your Lordship's Merits, by Inclination as well as Duty. And yet, for my own part, my Lord, I

The Epistle

who conceive my self, upon the above-mention'd Reasons, bound to devote my best, tho the meanest endeavours imaginable, to your *Grace's* Honour and Service, should scarce have offer'd a Person in your Lordship's Station the easie products of a few vacant hours; did not the number and worth of the Gentlemen concern'd, enhance the value of the Present; had not the Argument an affinity with my Profession; and were there not Precedent both Ancient and Modern on my side. The Learn'd *Erasmus* has dedicated his Version of one single Chapter of our *Author's* Morals to one of your *Grace's* Predecessors; and another, the first in this Volume, to that great *Monarch*, K. *Henry* the Eight. And would not this bring me off, yet I perswade my self the candour of your *Grace's*

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Temper, would prove a sure Refuge at last, and easily pardon what the *severity* of your *Judgment* could not approve. The Truth is, my Lord, I was indebted some publick Testimony of my Gratitude to your *Grace's* excellent *Predecessor*; but had not wherewith to discharge the Debt: This Summ was lent me, but too late; and then who had a better Title to it, and to whom could I with more honesty pay it, than to him who succeeds him in his great Abilities, as well as in his See? And he (for I must endeavour to be just to a Memory so precious) came every way up to the Dignity of his Character; had a rare happiness in seconding the Determinations of a clear and discerning Judgment, with an invincible Resolution in the pursuit of them. He was most religiously pi-

The Epistle

Pious towards his God, without leaning towards either the Fopperies of *Superstition*, or the Rants of *Enthusiasm*; zealous for the Church without Bigottry in his Head, or Interest in his Heart; obstinately Loyal to his Sovereign, out of Conscience; Learned, without Pomp and Noise; of an easy, yet awful kindness to his Dependants, and of a wonderful affability to all Men: In short, one to be equal'd by few, out-done perhaps by none but his Successor.

As to the Author himself, my Lord, your *Grace* has not only shown your self an accurate Judg of his great Worth in his own Native Language, by the great esteem you have always had for him, but has farther set an additional value upon him, in making many of the noble
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Dedictory.

Precepts he delivers, I speak *Eng-
lish* long ago through the whole
course of your Life ; and in re-
lation to any farther Version of
him, I think I need only say, 'tis
pity such equally bright and so-
lid Notions should be confin'd to
a very few Readers of the Origi-
nal, and perhaps fewer Judges of
his Sense: Lie buried either under
the rubbish of his own *Greek*,
or the unfashionable and unintel-
ligible *English* of an antiquated
Translator. If it need any far-
ther vindication, I am sensible
'tis either to those, who would
ingross all good sense to them-
selves, or who are too lazie or too
weak for the performance, whom
I am not bound to satisfie. If
any thing prove but happy
enough to recommend the de-
sign to your *Grace*, 'twill be suf-
ficient to gain it the approbation
of

The Epistle

of all understanding Men; and for others, their dislike will be really a kindness. Your Lordship's good Opinion will make a Translation *authentick* : But, my Lord, it is not only the knowing, but the good Man, the tried *Royalist*, and the excellent *Bishop*, that render you admirable. Your vast and active Genius qualifi'd you for Government, and your Learning and Piety, striking upon the discerning Goodness of your *Royal Patron*, determin'd it to the Church : A Prince, who as in all things else, so in this particularly, makes good his Claim to that *Illustrious Title of Defender of the Faith*; that he fills up the most eminent Stations in the Church with such vigorous and able Assertors of it as your *Grace*. And indeed, who better deserv'd to be intrusted with the *Spiritual Sword*

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Dedicatory.

Sword now, than he who once so bravely wielded the Temporal in its defence? And yet, my Lord, the *Arch-Bishop* seems to be the least part of your Character. Now that you are arriv'd at almost the highest Pinacle of the Temple; you grow greater in the good Opinion of all Men, by a generous Contempt of the Vanities of Greatness under your view, and rise by your Condescensions. For you have not unlearn'd the Offices of an Inferiour Order, from your advancement to a Superiour. The great and ancient City of *York* is not more the Center of your Government, than your *Cure* the subject of your Pastoral and Ministerial Care. And to fill up all the momentous Duties of your Sacred Function, and render you truly
Pri-

The Epistle

Primitive, You second the unparallel'd Eloquence of your *Tongue* with that of your *Life*: whilst the one *teaches* your Auditors their *Duty*, the other *encourages* their *Practise*; by that you most clearly *instruct*, by this you most effectually *apply*; and yet this, and much more than this, is but the first Fruits, the earnest of a few Months enjoyment of your *Dignity*. Your Lordship must (may I with all humility use the liberty of the expression) give me leave to promise the World mighty things from a concurrence of such great and noble Qualifications. My Lord, I pretend not to Panegyrick in what I say; am not fond of lighting a Taper to the Sun. All persons, who have any merit of their own, must acknowledg your *Graces*: your Actions are your true Elo-

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Dedicatory.

Elogies; and he must have your own *Tongue* or *Pen*, and have the Honour *personally* to know you, who would rightly praise you. I cannot Flatter, and besides your *Grace* is above it. *Plutarch's* Essay upon the Subject, is enough to make a Man abominate that sordid and unmanly Artifice; and your Lordship's Sagacity would easily discover me without the help of his Directions. But, my Lord, your minutes are too precious that I should any farther rob your *Grace*, or your *Province*, of them; and my deep Sense, and just value of your *Grace's* merits naturally conclude in wishes for a long and happy continuance of their Influence amongst us. That therefore your *Grace* may live an aged Patron and Promoter of Learning and Industry; example of
Piety

The Epistle, &c.

Piety and Religion, Support
and Ornament to the best of
Churches, and the Spirit and
Genius of your own Province
in particular, is the passionate and
dis-interest'd wish of,

My Lord,

Your Graces most Obedient,

and most Devoted Servant,

GEO. TULLIE.

c. Support
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THE
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OF
EACH TREATISE
AND THE
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diert,
Servant,
TULLIE

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Plu-



How to know a
FLATTERER
FROM A
FRIEND:

English'd by Mr. *TULLIE*
of *Queen's-College.*

Antiochus Philopappus.

P *PLATO* is of opinion, that 'tis
very pardonable in a Man to ac-
knowledg that he has an extraor-
dinary Passion for himself, and yet
the Humor is attended with this ill Conse-
quent, besides several others, that it ren-
ders us incapable of making a right judg-
ment of our selves; for our Affections usu-
ally

ally blind our discerning Faculties, unless we have learn'd to raise them above the fordid Level of things congenial and familiar to us, to those which are truly noble and excellent in themselves. And hence it is that we are so frequently exposed to the attempts of a Parasite, under the disguise and vizard of a Friend : for Self-love, that grand Flatterer within, willingly entertains another from without, who will but sooth up and second the Man in the good Opinions he has conceiv'd of himself. For he who deservedly lies under the Character of One that loves to be flatter'd, is doubtless sufficiently fond of himself; and through abundance of complaisance to his own Person, not only wishes, but thinks himself Master of all those Perfections which may recommend him to others. And tho indeed it be laudable enough to covet such Accomplishments, yet is it altogether unsafe for any Man to fancy them inherent in him.

Now if Truth be a Ray of the Divinity, as *Plato* says it is, and the Source of all the Good that derives upon either Gods or Men, then certainly the Flatterer must be look'd upon as a publick Enemy to all the Gods, and especially to *Apollo*; for he always acts counter to that celebrated Oracle of his, [*Know your self*]; endeavouring to make every Man his own Cheat, by keeping him ignorant of the good and ill Qualities that are in him; where-

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Part 4. *a Flatterer from a Friend*

whereupon the Good never arrive at perfection, and the Ill grow incorrigible.

Did Flattery indeed, as most other Misfortunes do, generally or altogether, wait on the debauch'd and ignoble part of Mankind, the Mischief were of less consequence, and might admit of an easier prevention: But, as Worms breed most in sweet and tender Woods; so usually the most obliging, the most brave and generous Tempers readiliest receive, and longest entertain the flattering Insect, that hangs and grows upon them. And since, to use *Simonides's* Expression, it is not for Persons of a narrow Fortune, but for Gentlemen of Estates, to keep a good Stable of Horses; so never saw we Flattery the Attendant of the poor, the inglorious, and inconsiderable Plebeian, but of the Grandees of the World, the Distemper and Bane of great Families and Affairs, the Plague in Kings Chambers, and the Ruin of their Kingdoms: Therefore it is a Business of no small importance, and which requires no ordinary circumspection, so to be able to know a Flatterer in every shape he assumes, that the counterfeit Resemblance sometime or other bring not *true Friendship* it self into suspicion and disrepute. For Parasites, like Lice, which desert a dying Man, whose pall'd and vapid Blood can feed them no longer, never intermix in dry and insipid Business, where there's nothing to be got; but prey upon a nobler Quarrie, the Ministers of

B 2

State,

State, and Potentates of the Earth, and afterwards lowly shirk off, if the greatness of their Fortune chance to leave them. But it will not be Wisdom in us to stay till such fatal Junctures, and then try the Experiment, which will not only be useless, but dangerous and hurtful; for 'tis a deplorable thing for a Man to find himself then destitute of Friends, when he most wants them, and has not an opportunity neither of exchanging his false, his faithless, for a fast and honest Friend. And therefore we should rather try our Friend, as we do our Money, whether or no he be passable and current, before we need him. For 'tis not enough to discover the Cheat to our Cost, but we must so understand the Flatterer, that he put no Cheat upon us; otherwise we should act like those who must needs take Poyson to know its strength, and foolishly hazard their Life to inform their Judgment. And as we cannot approve of this careless, so neither of that too scrupulous Humour of those, who taking the measures of true Friendship only from the bare honesty and usefulness of the Man, immediatly suspect a pleasant and easy Conversation for a Cheat. For a Friend is not a dull, tasteless thing, nor does the *Decorum* of Friendship consist in fowness and austerity of Temper, but its very Port and Gravity is soft and amiable,

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Where Love and all the Graces do reside.

For 'tis not only a comfort to the Afflicted,

T' enjoy the Courtesy of his kindest Friend,

as *Euripides* speaks; but Friendship extends it self to both Fortunes, as well brightens and adorns Prosperity, as allays the Sorrows that attend Adversity. And as *Euenus* used to say, *That Fire makes the best Sauce*; so Friendship, where-with God has seasoned the Circumstances of our Mortality, gives a relish to every Condition, renders them all easy, sweet, and agreeable enough. And indeed, did not the Laws of Friendship admit of a little pleasantry and good humour, why should the Parasite insinuate himself under that disguise? And yet he, as counterfeit Gold imitates the brightness and lustre of the true, always puts on the easiness and freedom of a Friend, is always pleasant and obliging, and ready to comply with the humour of his Company. And therefore 'tis no way reasonable neither, to look upon every just Character that's given us as a piece of Flattery; for certainly a due and seasonable Coumendation is as much the Duty of one Friend to another, as a pertinent and serious Reprehension; nay indeed a sower querulous Temper is perfectly repugnant to the Laws of Friendship and Conversation: whereas a Man

takes a Chiding patiently from a Friend, who is as ready to praise his Vertues, as to animadvert upon his Vices, willingly persuading himself that meer Necessity obliged him to reprimand, whom Kindness had first moved to commend him. Why then, may some say, 'tis infinitely difficult at this rate to distinguish a Flatterer from a Friend, since there's no apparent difference, either betwixt the Satisfaction they create, or the Praises they bestow. Nay, 'tis observable, that a Parasite is frequently more obsequious and obliging than a Friend himself.

Well, the way then to discover the disparity? Why, I'll tell you; If you would learn the Character of a true subtil Flatterer, who nicks his Point *secundum artem*, you must not, with the Vulgar, mistake those sordid Smell-Feasts, and poor Trencher-slaves, for your Men, *who begin to prate as soon as they have wash'd their hands in order to Dinner*, as one says of them; and ere they are well warm'd with a good Cut of the first Dish, and a Glas of Wine, betray the narrow Soul that acts them, by the nauseous and fulsome Buffoonry they vent at Table. For sure there needed no great sagacity to detect the Flattery of *Melanthius*, *Alexander Pheracus's* Parasite, who being asked how his Master was murder'd? made answer, That he was run through his Body into the Side. Nor must we, again, confine our Notions of Flat-

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Part 4. *a Flatterer from a Friend.*

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Flatterers, to those sharpening Fellows who ply about rich Mens Tables, whom neither Fire, nor Sword, nor Porter, can keep from Supper; nor yet to such as were those Female Parasites of *Cyprus*, who going into *Syria*, were nick-nam'd *Steps*, because they cringed so to the great Ladies of that Country, that they mounted their Chariots on their Backs.

Well, but after all, Who is this Flatterer then, whom we ought so industriously to avoid?

I answer; He who neither professes, nor seems to flatter; who never haunts your Kitchen, is never observ'd to watch the Dial, that he may nick your Supper-time; who won't drink to excess, but will keep his Brains about him; who is prying and inquisitive, would mix in your Business, and wind himself into your Secrets: In short, he who acts the Friend, not with the air of a Comædian or a Satyrist, but with the port and gravity of a Tragedian: For, as *Plato* says, *'Tis the height of Injustice to appear Just, and be really a Knave.* So are we to look upon those Flatterers as most dangerous, who walk not bare-faced, but in disguise; who make no sport, but mind their business: for these often personate the true and sincere Friend so exactly, that 'tis enough to make him fall under the like suspicion of a Cheat, unless we be extremely curious in remarking the difference betwixt them. It's storied of

Grobias, (one of the *Persian* Nobility, who join'd with *Darius* against the *Magi*) that being in pursuit of one of them, he accidentally stept into a little obscure House where he absconded, and there fell upon him; during the Scuffle *Darius* came in, and drew upon the Enemy, but durst not push at him, lest perhaps he might wound his Confederate *Gobrias* with the Thrust; whereupon *Gobrias* bad him, rather than fail, run both through together. But since we can by no means admit of that vulgar Saying, *Let my Friend perish, so my Enemy perish with him*; but had rather still endeavour at the discovery of a Parasite from a Friend, notwithstanding the nearness of the resemblance, we ought to use our utmost care, lest at any time we indifferently reject the Good with the Bad, or unadvisedly retain the Bad with the Good, the Friend and Flatterer together. For as those wild Grains which usually grow up with Wheat, and are of the same figure and bigness with it, are not easily winnowed from it; for they either cannot pass through the holes of the Sieve, if narrow, or pass together with the Wheat, if larger: So is it infinitely difficult to distinguish Flattery from Friendship, because the one so exquisitely mixes with all the Passions, Humours, Interests, and Inclinations of the others.

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Part 4. *a Flatterer from a Friend.*

Now because the Enjoiment of a Friend is attended with the greatest satisfaction incident to Humanity, therefore the Flatterer always endeavours to render his Conversation highly pleasant and agreeable.

Again; Because all Acts of Kindness and mutual Beneficence are the constant Attendants upon true Friendship, (on which account we usually say, *A Friend is more necessary than Fire or Water*) therefore the Flatterer is ready upon every occasion to obtrude his Service upon you, and will with an indefatigable Bustle and Zeal seek to oblige you, if he can.

In the next place, the Parasite observing that all true Friendship takes its Origine from a concurrence of like Humors and Inclinations, and that the same Passions, the same Aversations and Desires are the first Cement of a true and lasting Friendship; he turns immediatly all *first* Matter, capable of every *Form*, like Soft-Wax, pliant and yielding to any Impression, that the Person on whom he designs shall think fit to stamp upon him; and, in fine, so neatly resembles the Original, that one would swear,

Sure thou the very Achilles art, and not his Son.

But the most exquisite Fineness of a Flatterer consists in his imitation of that Freedom of Discourse, which Friends par-

Wherein a Flatterer counterfeits a Friend.

1. In an agreeable Conversation.

2. In the performance of good Offices.

3. In the likeness of his Humours and Inclinations, the origine of Friendship.

4. In representing his Friend.

particularly use in mutually reprehending each other.

For finding that Men usually take it for what it really is, the natural Language of Friendship, as peculiar to it as certain Notes or Voices are to certain Animals; and that, on the contrary, a shie and sheepish Reserv'dness looks both rude and unfriendly, he lets not even this proper Character of a Friend escape his Imitation. But as skilful Cooks use to correct luscious Meats with sharp and poinant Sawce, that they may not be so apt to overcharge the Stomach; so he seasons his Flattery now and then with a little Smartness and Severity, lest the Fulsomness of repeated Dissimulation should pall and cloy the Company. And yet his Reprehensions always carry something in them, that looks not true and genuine; he seems to do't but with a kind of a sneering and grinning Countenance at the best; and tho his Reproofs may possibly tickle the Ear, yet they never strike affectually upon the Heart. On these accounts then 'tis as difficult to discern a Flatterer from a Friend, as to know those Animals again, which always wear the Livery of the last Thing they touch upon. And therefore since he puts so easily upon us under the disguise and appearance of a Friend, it will be our business at present to unmask the Hypocrite, and shew him in other Mens Shapes and Colours, as *Plato* speaks, since

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Part 4. *a Flatterer from a Friend.*

since he has none properly his own.

Well then, let us enquire regularly into this Affair.

We have already asserted, That Friendship generally takes its rise from a Conformity of Tempers and Dispositions, whereby different Persons come to have the same taste of the like Humors, Customs, Studies, Exercises and Employs, as these following Verses import :

Concerning
the Flatterer's
counterfeiting
the Humours
and Inclinations
of the Person
whom he
flatters.

*Old Men with Old, and Boys with Boys
agree ;*

And Womens Clack with Womens Company.

*Men that are crazy, full of Sores and Pain,
Love to diseased Persons to complain.*

*And they who labour under adverse Fate,
Tell their sad Stories to th' Unfortunate.*

The Flatterer then observing how congenial it is to our Natures, to delight in the conversation of those who are, as it were, the Counter-part of our selves, makes his first approaches to our Affections at this Avenue, where he gradually advances, (like one making towards a wild Beast in a Pasture, with a design to tame and bring it to hand) by accommodating himself to the same Studies, Business, and Colour of Life with the Person upon whom he designs, till at last he gives him an opportunity to catch him, and becomes tractable by the Man who strokes him. All this while the Flatterer falls foul upon those

those Courses of Life, Persons, and Things he perceives his Cully to disprove, and then again as extravagantly commends those he is pleased to honour with his approbation; still persuading the Fop, that his choice and dislike are not the results of Passion, but of a solid and discerning Judgment.

How to discover him therein.

Well then, by what Signs or Tokens shall we be able to know this counterfeit Copy of our selves, from that which is true and genuine?

In the First place, We must accurately remark upon the whole tenor of his Life and Conversation, whether or no the Resemblance he pretends to the Original be of any continuance, natural and easy, and all of a piece, whether he square his Actions according to any one steady and uniform Model, as becomes an ingenuous Lover of Conversation and Friendship, which is all of one Thread, and still like it self; for this is a true Friend indeed. But the Flatterer, who has no Principles in him, and leads not a Life properly his own, but forms and moulds it according to the various Humours and Caprices of those he designs to bubble, is never one and the same Man, but a meer *Dapple* or *Trimmer*, who changes Shapes with his Company, like Water that always turns and winds it self into the figure of the Chancel through which it flows. Apes, it seems, are usually caught by their antick Mimickry of the

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Part 2. *a Flatterer from a Friend.*

Motions and Gesticulations of Men; and yet the Men themselves are trapann'd by the same Craft of Imitation in a Flatterer, who adapts himself to their several humors, Fencing and Wrestling with one, Singing and Dancing with another, &c. If he's in chase of a Spark that delights in a Pack of Dogs, he follows him at the heels, hollowing almost as loud as *Hippolitus* in the Tragedy *Phædra*;

*O what a pleasure 'tis, ye Gods, to winde
The shrill-mouth'd Horn, and chase the
dappled Hind!*

And yet the Hunter himself is the Game he designs for the Toils. If he be in pursuit of some Bookish Young Gentleman, then he's always a poring, nourishes his reverend Beard down to his heels, wears a tatter'd Cloak, affects the careless Indifferency of a Philosopher, and can now discourse of nothing under *Plato's* Triangles and Rectangles. If he chance to fall into the acquaintance of a drunken, idle Debauchee, who has got an Estate,

Then flie Ulysses throws away his Rags,

Puts off his long Robe, mows down his fruitless crop of Beard, drinks briskly, laughs modishly on the Walks, and drolls handsomely upon the Philosophical Fops of the Town. And thus, they say, it hap-
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pened at *Syracuse* ; for when *Plato* first arrived there, and *Dionysius* was wonderfully hot upon the study of Philosophy, all the Area's in the King's Palace were full of nothing but Dust and Sand, by reason of the great concourse of Geometricians who came to draw their Figures, and demonstrate there : But no sooner was *Plato* in disgrace at Court, and *Dionysius* finally fall'n from Philosophy to Wine and Women, Trifles and Intemperance, than Learning fell into a general Disrepute, and the whole Body of the People, as if bewitched by some *Circe* or other, became universally stupid, idle, and infatuated. Besides this, I appeal to the Practices of Men notorious for Flattery and Popularity. to back my Observation ; witness he who topp'd them all, *Alcibiades*, who, when he dwelt at *Athens*, was as arch and witty as any Athenian of them all, kept his Stable of Horses, play'd the Good-fellow, and was universally obliging ; and yet the same Man at *Sparta* shaved close to the Skin, wore his Cloak, never bath'd but in cold Water. When he sojourned in *Thrace*, he drunk and fought like a *Thracian* ; and again, in *Tissaphernes* his Company in *Asia*, he acted the part of a soft, arrogant, and voluptuous Asiatick. And thus by an easy Compliance with the Humours and Customs of the People amongst whom he conversed, he made himself Master of their Affections and Interests. So did

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Part 4. *a Flatterer from a Friend.*

did not the brave *Epimanondas*, nor *Agisilans*, who tho they had to do with great variety of Men, and Manners, and Cities of vastly different Politics, yet were they still the same Men, and every where, through the whole Circle of their Conversation, maintain'd a Port and Character worthy of themselves. And so was *Plato* the same Man at *Syracuse* that he was in the Academy; the same in *Dionysius* his Court that he was in *Dion's*.

But he who will take the pains to act the Dissembler himself, by interchangeably decrying and extolling the same Things, Discourses, Ways of Living, &c. will easily perceive that the Opinions of a Flatterer are as mutable and inconstant as the colours of a *Pourcottle*, that he is never consonant to himself, nor properly his own man; that all his Passions, his Love and Hatred, his Joy and Sorrow, are borrowed and counterfeit; and that, in a word, like a Looking-Glass, he only receives and represents the several Faces or Images of other Mens Affections and Humours. Do but discommend one of your Acquaintance a little in his company, and hee'l tell you 'tis a wonder you never found him out all this while, for his part he never fancied him in his life. Change but your stile and commend him, he presently swears you oblige him in it, gives you a thousand thanks for the Gentleman's sake, and believes your Character of him

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to be but just. Tell him you have thoughts of altering your course of Life ; as for instance, to retire from all Publick Impleys to Privacy and Ease ; he immediately wishes that he had retreated long ago from the Hurry and Drudgery of Business, and the *Odium* that attends it. Seem but again inclinable to an Active Life : Why now, says he, you speak like your Self ; Leisure and Ease are sweet, 'tis true, but withal mean and inglorious. When you have thus trapann'd him, 'twould be proper to cashier him with some such reply as this :

How now my Friend, What, quite another Man ?

I abhor a Fellow who servilely complies with whatsoever I propose, and keeps pace with me in all my Motions (my Shadow can do that better than your self) but my Friend must deal plainly and impartially, and assist me faithfully with his Judgment.

And thus you see one way of discerning a Flatterer from a Friend.

Another Difference observeable betwixt them in the Resemblance they bear to each other is, that a true Friend will not rashly commend nor imitate every thing, but only what really deserves it ; for he, as *Sophocles* says,

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*Hates in his Friend the Vice, but loves
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He will scorn to bear a part with him in any base and dishonourable Actions, unless, as People sometimes catch Blear-eyes, may chance insensibly to contract some Habit or other by the very Contagion of Familiarity and Conversation. Thus they say *Plato's* Acquaintance learn'd the tug of his Shoulders, *Aristotle's* his stammering, and *Alexander's* the inclination of his Neck, and the roughness of his Voice: For some Persons, ere they are aware, get a touch of the Humours and Infirmities of those with whom they converse. But now a true Friend endeavours only to copy the fairest Originals; so, on the contrary, the Flatterer, like the *Chameleon*, which feeds on all Colours but the *Innocent White*, being unable to reach those strokes of virtue which are worth his Imitation, takes care however that no Failure or imperfection escape him. As unskilful painters when they can't hit the Features and Air of a Face, content themselves with the faint Resemblance in a Wrinkle, Wart, or a Scar; so he takes up with his Friend's Intemperance, Superstition, cholericness, Severity to his Servants, distrust of his Relations and Domesticks, the like. For, besides that a natural propensity to Evil inclines him always to follow

follow the worst Examples, he imagines his assuming other Mens Vices will best secure him from the Suspicion of being disaffected towards them, for their Fidelity is often suspected who seem dissatisfied with Faults, and wish a Reformation ; which very thing lost *Dion* in the good Opinion of *Dionysius*, *Samius* in *Philip's*, *Cleomenes* in *Ptolemy's*, and at last proved the occasion of their ruine : And therefore the Flatterer pretends not only to the good Humour of a Companion, but to the Faithfulness of a Friend too, and would be thought to have so great a Respect for you, that he cannot be disgusted at the very worst of your Actions, as being indeed of the same Make and Constitution with your self. Hence you shall have him pretend a share in the most common Casualties that befall another ; nay, in Complaisance, feign even Diseases themselves : in Company of those who are thick of Hearing, he's presently half deaf ; and with the dim-sighted, can see no more than they do. So the Parasites about *Dionysius* at an Entertainment, to humour his Blindness, stumbled one upon another, and justled the Dishes off his Table.

But there are others who refine upon the former, by a pretended fellow-suffering in the more private Concernments of Life, whereby they wriggle themselves deeper into the Affections of those they flatter ;

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Part 4. *a Flatterer from a Friend*

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as, if they find a Man unhappily married, or distrustful of his Children, or Domesticks, they spare not their own Family, but immediately entertain you with some lamentable Story of the hard Fortune they have met with in their Children, their Wife, their Servants, or Relations : For by the Parallel Circumstances they pretend to, they seem more passionately concern'd for the Misfortunes of their Friends ; who, as if they had already received some pawn and assurance of their Fidelity, blab forth those secrets which they cannot afterwards handsomly retract, and dare not betray the least distrust of their new Confident for the future. I myself knew a Man, who turn'd his Wife out of Doors, because a Gentleman of his Acquaintance divorc'd his, tho the Lady who was first discarded, smelt the Intrigue afterwards by the Messages the other's Husband sent, and the private Visits he was observed to make her : So little did he understand the Flatterer, who took these following Verses for the Description of a Crab rather than his.

The shapeless Thing's all over Paunch and Gut :

*Who can the Monster's mighty Hunger glut ?
It crawls on Teeth, and with a watchful
Eye,*

Does into every secret Corner pry.

For this is the true Portraiture of those Sharpers, who, as *Eupolis* speaks, sponge upon their Acquaintance for a Dinner. But we will reserve these Remarks for a more proper place.

In the mean time I must not omit the other Artifice observable in his Imitation; which is this:

That if at any time he counterfeit the good qualities of his Friend, he immediately yeelds him the Preheminence: whereas there is no competition, no emulation, or envy amongst true Friends, but whether they are equally accomplish'd or no, they bear the same even unconcern'd temper of Mind towards each other. But the Flatterer, remembring that he is but to act another's part, pretends only to such Strokes as fall short of the Original, and is willing to confess himself out-done in any thing but his Vices, wherein alone he claims the Precedency to himself; as if the Man he is to wheedle be difficult and morose, he's quite over-run with Choler; if something superstitious, he's a perfect *Enthusiast*; if a little in love, for his part he's most desperately smitten: I laugh'd heartily at such a Passage, says one; But I had like to have died with Laughter, says the other. But now in speaking of any laudable Qualities, he inverts his Stile; as, I can run fast enough, says he, but you perfectly fly. I can sit an Horse tolerably well, but alas! What's that

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that to this *Hippocentaure* for good Horsemanship? I have a tolerable good *Genius* for Poetry, and am none of the worst Versifiers of the Age;

*But Thunder is the Language of you Gods,
not mine.*

And thus at the same time he obliges his Friend both in approving of his Abilities, by his owning of them, and in confessing him incomparable in his way by his coming short of his Example. These then are the distinguishing Characters of a *Friend* and *Flatterer*, as far as concerns the counterfeit Resemblance betwixt them.

But because, as we have before observ'd, 'tis common to them both to please, (for a good Man is no less taken with the Company of his Friends, than an ill one is with a Flatterer's) let us discriminate them here too. And the way will be to have an Eye to the end to which they direct the Satisfaction they create, which may be thus illustrated. Your perfumed Oils have a fine odoriferous Scent, and so, it may be, have some Medicines too: but with this difference, that the former are prepared barely for the gratification of the Sense, whilst the other, besides their Odour, purge, heal, fatten, &c. Again, The Colours us'd by Painters are certainly very florid, and the Mixture agreeable; and yet so 'tis in some Medicinal Compo-

How to discriminate them in the Pleasure they create.

sitions too. Wherein then lies the difference? Why, in the End or Use for which they are designed: the one purely for Pleasure, the other for Profit. In like manner the Civilities of one Friend to another, besides the main Point of their Honesty, and mutual Advantage, are always attended with an over-plus of Delight and Satisfaction. Nay, they can now and then indulge themselves the Liberty of an innocent Diversion, a Collation, or a Glafs of Wine; and believe me, can be as chearful and jocund as the best; all which they use only as Sauce, to give a Relish to the more serious and weighty Concernments of Life; to which purpose was that of the Poet:

With pleasing Chat they did delight each other.

As likewise this too:

Nothing could part our Pleasure, or our Love.

But the whole Business and Design of a Flatterer, is continually to entertain the Company with some Pastime or other, a little Jest, a Story well told, or a Comical Action; and in a word, he thinks he can never over-act the diverting part of Conversation. Whereas the true Friend, proposing no other End to himself, than the

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Part 4. *a Flatterer from a Friend.*

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the bare discharge of his Duty, is sometimes pleasant, and as often, it may be, disagreeable, neither solicitously coveting the one, nor industriously avoiding the other, if he judg it the more seasonable and expedient. For as a Physician, if need require, will throw in a little Saffron or Spikenard to qualify his Patient's Dose, and will now and then bathe him, and feed him up curiously ; and yet again another time will prescribe him *Castor*, or

*Poley, which the strongest Scent doth yield,
Of all the Physick-Plants which cloath the
Field.*

Or perhaps will oblige him to drink an Infusion of Hellebore, neither proposing the deliciousness of the one, nor the nauseousness of the other, as his scope and design, but only conducting him by these different Methods, to one and the same End, the Recovery of his Health. In like manner the real Friend sometimes leads his Man gently on to Vertue by kindness, by pleasing and extolling him ; as he in *Homer*,

*Dear Teucer, thou who art in high
Command,
Thus draw the Bow with thy unerring
Hand.*

And another, speaking of *Ulysses* ;

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*Shall not Ulysses in my memory shine,
Whose Vertues are so God-like and Divine ?*

And again, when he sees Correction requisite, will check him severely ; as,

*Come, Menelaus, what d'you expect to gain,
By being an high-born Fool, and nobly vain?*

And perhaps is forc'd another time to second his Words with Actions : As *Menedemus* reclaim'd his Friend *Asclepiades's* Son, a dissolute and debauch'd young Gentleman, by shutting his Doors upon him, and not vouchsafing to speak to him. And *Arcefilans* forbid *Battus* his School, for having abused *Cleanthes* in a Comedy of his ; but after he had made satisfaction, and an acknowledgment of his Fault, took him into favour again. For we ought to grieve and afflict our Friend, with design meerly of serving him, not of making a Rupture betwixt us ; and must apply our Reprehensions, only as pungent and acute Medicines, with no other intent than the Recovery of the Patient. And therefore a Friend, like a skilful Musician, who, to tune his Instrument, winds up one String, and lets down another, grants some things, and refuses others, according as their Honesty or Usefulness prompt him ; whereby he often pleases, but is sure always to profit : Whereas the Parasite, who

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who is continually upon the same humoring String, knows not how to let fall a cross Word, or commit a disobliging Action, but fervilely complies with all your desires, and is always in the tune you ask for. And therefore as *Xenophon* reports of *Agésilas*, that he took some delight in being prais'd by those who would upon occasion dispraise him too: So ought we to judg, that he only rejoices and pleases us really as a Friend, who will, when Need requires, thwart and contradict us; must suspect their Conversation, who aim at nothing but our gratification, without the least intermixture of Reprehension; and indeed ought to have that Repartee of a Lacedemonian ready upon such occasions, who hearing King *Charillus* highly extoll'd for an excellent Person, asked, *How he could be so good a Man, who was never severe to an ill one?* They tell us, that Gad-flies creep into the Ears of Bulls, and Tiques into those of Dogs: but I am sure the Parasite lays so close Siege, and sticks so fast to the Ears of the Ambitious, with the repeated Praises of their Worth, that 'tis no easy matter to shake him off again. And therefore it highly concerns them to have their Apprehensions awake, and upon the guard, critically to remark, whether the high Characters such Men lavish out, are intended for the *Person* or the *Thing* they would be thought to commend. And we may indeed suppose them more

more peculiarly design'd for the Things themselves, if they bestow them on Persons absent rather than present; if they covet and aspire after the same Qualities themselves, which they magnify in others; if they admire the same Perfections in the rest of Mankind, as well as in us; and are never found to falter and bely, either in Word or Action, the Sentiments they have owned. And, what is the surest *Criterion* in this Case, we are to examine, whether or no we are not really troubled at, or ashamed of the commission of those very Things for which they applaud us, and could not wish that we had said or acted the quite contrary: for our own Consciences, which are above the reach of Passion, and will not be put upon by all the sly Artifices of Flattery, will witness against us, and spurn at an undeserv'd Commendation. But I know not how it comes to pass, that several Persons had rather be pitied than comforted in Adversity; and when they have committed a Fault, look upon those as Enemies and Informers, who endeavour to chide and lecture them into a sense of their Guilt, but caress and embrace them as Friends, who sooth them up in their Vices. Indeed they who continue their Applauses to so inconsiderable a thing as a single Action, a wise Saying, or a smart Jest, do only a little present Mischief; but they who from single Acts proceed to debauch even the
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the Habits of the Mind with their immoderate Praises, are like those treacherous Servants, who not content to rob the common Heap in the Granary, filch even that which was chosen and reserv'd for Seed. For whilst they entitle Vice to the name of Vertue, they corrupt that prolific Principle of Action, the Genius and Disposition of the Soul, and poison the Fountain whence the whole Stream of Life derives. *Thucydides* observes, That in the time of War and Sedition the Names of Good and Evil are wont to be confounded: As Fool-hardiness is called a generous Espousal of a Friend's Quarrel; a provident Delay is nicknam'd Cowardise; Modesty, a meer Pretext for Unmanliness; a prudent slow Inspection into Things, downright Laziness, &c. In like manner, if you observe it, a Flatterer terms a profuse Man, liberal; a timorous Man, wary; a dull Fellow, grave; a stingie Miser, frugal; an amorous Youngster, kind and good-natured; a passionate proud Fool, stout; and a mean-spirited Slave, courteous and observing. As *Plato* somewhere remarks, That a Lover, who is always a Flatterer of his beloved Object, styles a Flat-Nose, amiable; an Hawk-Nose, princely; the Black, virile; and the Fair, the Off-spring of the Gods: and observes particularly, that the Appellation of *Honey-coloured*, is nothing but the dawb of a Gallant, who is willing to set off his *Mistress's* pale

pale Complexion. Now indeed an ugly Fellow, banter'd into an opinion that he's handfom, or a little Man magnified into tall and portly, cannot lie long under the Mistake, nor receive any great Injury by the Cheat: But when Vice is extoll'd by the Name of Vertue, so that a Man is induced to sin, not only without regret, but with joy and triumph, and is hardned beyond the modesty of a Blush for his Enormities; this sort of Flattery, I say, has been fatal even to whole Kingdoms. 'Twas this ruin'd *Sicily*, by stiling the Tyranny of *Dionysius* and *Phalaris*, nothing but Justice, and an hatred of villanous Practices. 'Twas this that overthrew *Egypt*, by palliating the King's Effeminacy, his Yellings, his Enthusiastick Rants, and his drawing the Figures of musical Instruments upon his Body, with the more plausible Names of true Religion, and the Worship of the Gods. 'Twas this that had very nigh ruined the stanch Roman Temper, by extenuating the Voluptuousness, the Luxury, the sumptuous Shows, and publick Profuseness of *Antony*, into the softer Terms of Humanity, good Nature, and the Generosity of a Gentleman, who knew how to use the Greatness of his Fortune. What but the Charms of Flattery made *Ptolemy* turn Piper and Fidler? What else put on *Nero's* Buskins, and brought him on the Stage? Have we not known several Princes, if they sung a tolerable

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Part 2. *a Flatterer from a Friend.*

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Treble, term'd *Apollo's*? when they drank stoutly, stiled *Bacchus's*; and upon Wrestling, Fencing, or the like, immediately dub'd by the Name of *Hercules*? Hurried on by those empty Titles, to the Commission of those Acts which were infinitely beneath the dignity of their Character? And therefore it will be then more especially our concern to look about us, when a Flatterer is upon the strain of praising; which he is sensible enough of, and accordingly avoids all occasion of suspicion, when he attacks us on that side. If indeed he meets with a tawdry Fop, or a dull Country-Clown in a Leathern Jacket, he plays upon them with all the liberty imaginable: As *Strathias* insulted and triumph'd over the Sottishness of *Bias*, when he told him that he had out-drunk King *Alexander* himself; and with that, turning about to *Cyprias*, burst out into Laughter. But if he chance to fall upon an apprehensive Man, who can presently smock a design, especially if he thinks he has an eye upon him, and stands upon his guard, he does not immediately assault him with an open Panegyrick, but first fetches a Compass, and softly winds about him, till he has in some measure tamed the untractable Creature, and brought it to his hand: For he either tells him what high Characters he has heard of him abroad, (introducing, as the Rhetoricians do, some third Person); how upon the Exchange t'other day he happily

happily overheard some Strangers, and Persons of great gravity and worth, who spake extreme honourably of him, and professed themselves much his Admirers : Or else he forges some frivolous and false Accusation of him, and then coming in all haste, as if he had heard it really reported, asks him seriously, if he can call to Mind where he said or did such a thing? and immediately upon his denial of the matter of Fact, which he has Reason enough to expect, take occasion to fall upon the Subject of his Commendation. *I wondred indeed, says he, to hear that you should calumniate your Friend, who never used to speak ill of your Enemies : that you should endeavour to rob another Man of his Estate, who so generously spend your own.*

Others again, like Painters who enhance the Lustre and Beauty of a curious Piece, by the Shades which surround it, sily extol and encourage Men in their Vices, by deriding and railing at their contrary Vertues. Thus in the Company of the Debauch'd, the Covetous, and the Extortioner, they run down Temperance and Modesty as meer Rusticity ; and Justice, and Contentment with our present Condition, argue nothing in their Phrase but a dastardly Spirit, and an Impotence to Action. If they fall into the Acquaintance of Lubbers, who love Laziness and Ease, they stick not to explode the necessary Administration of Publick Affairs,

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Affairs, as a troublesome intermeddling in other Mens Business, and a desire to bear Office, as an useless empty Thirst after a Name. To wheedle in with an Orator, they scout a Philosopher; and who so gracious as they with the Gilt of the Town, by laughing at Wives who are faithful to their Husband's Beds, as impotent and Country-bred? And, what's the most egregious Stratagem of all the rest, the Flatterer shall traduce himself, rather than want a fair Opportunity to commend another: As Wrestlers put their Body in a low Posture, that they may the better worst their Adversaries. *I am a very Coward at Sea, (says he) impatient of any Fatigue, and cannot digest the least ill Language; but such an one fears no Colours, has no Fault, is an admirable good Man, bears all things with great Patience, and Evenness of Temper.* If he meets with one who abounds in his own Sense, and who affects to appear rigid and singular in his Judgment, and as an Argument of the Rectitude and Steadiness thereof, is always telling you of that of *Homer*:

*Let not your Praise, nor Dispraise lavish be,
Good Diomedes, when e're you speak of me.*

He applies a new Engine to move this great Weight; to such a one he imparts some of his private Concerns, as being willing to advise with the ablest Counsel,
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he has indeed a more intimate Acquaintance with others, but he was forc'd to trouble him at present : For to whom should we poor witlefs Men have recourse (says he) when we stand in need of Advice ? or whom else should we trust ? And as soon as he has deliver'd his Opinion, whether it be to the purpose or no, he takes his Leave of him with a seeming Satisfaction, as if he had received an Answer from an Oracle. Again, if he perceives a Man pretends to be Master of a Stile, he presently presents him with something of his own composing, requesting him to peruse and correct it. Thus *Mithridates* could no sooner set up for a Physician, than some of his Acquaintance desired to be cut and cauterized by him ; a piece of Flattery that extended beyond the Fallacy of bare Words, imagining that he must needs take it as an Argument of the great Opinion they had of his Skill, that they durst trust themselves in his Hands. Now to discover the Cheat which these Insinuations of our own worth might put upon us, (a thing that requires no ordinary Circumspection) the best way will be to give him a very absurd Advice, and to animadvert as impertinently as may be upon his Works, when he submits them to your Censure : for if he makes no Reply, but grants and approves of all you assert, and applauds every Period with the Elogy of *very right ! incomparable well !*

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But to proceed. As some have defin'd
Painting to be mute Poetry ; so there is a
sort of silent Flattery, as expressive as the
loudest Encomiums. For, as Hunters are
then surest of their Game, when they pass
under the Disguise of Travellers, Shep-
herds, or Husbandmen, and seem not at all
intent upon their Sport : so the Elogies
of a Parasite never take more effectually,
than when he seems least of all to com-
mend you. For he who rises up to a
Rich Man, when he comes in Company ;
or who, having begun a Motion in Parlia-
ment, suddenly breaks off, and gives some
Leading Man the Liberty of speaking his
Sense first in the Point ; such a Man's
Silence more effectually shews the Defe-
rence he pays the other's Judgment, than
if he had avowedly proclaimed it. And
hereupon you shall have them always
placed in the Boxes at the Play-house,
and perch'd upon the highest Seats at
other publick Entertainments, not that
they think them suitable to their Quality,
but meerly for the Opportunity of grati-
fying great Men by giving them place.
Hence it is likewise, that they open first
in all Solemn and Publick Assemblies, and

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by

by and by complement another into the Chair, as an abler Speaker ; and retract their Opinion immediately, if any Person of Authority, Riches, or Quality contradict them : So that you may perceive all their Concessions, Cringes, and Respects to be but meer Courtship and Complaisance, by this easy Observation, that they are usually paid to Riches, Honour, or the like, rather than to Age, Art, Vertue, or other Personal Endowments.

Thus dealt not *Apelles* with *Megabizus*, (one of the *Persian* Nobility) who pretending once to talk I know not what about Lines, Shades, and other things peculiar to his Art : the Painter could not but take him up, telling him, That his Apprentices yonder, who were grinding Colours, gazed strangely upon him, admiring his Gold and Purple Ornaments, while he held his Tongue, but now could not chuse but titter to hear him offer at a Discourse upon an Argument so much out of his Sphear. And when *Crasus* asked *Solon* his Opinion of Felicity, he told him flatly, that he looked upon *Tellus*, an honest (tho obscure) Athenian, and *Biton*, and *Cleobis*, happier than he. But the Flatterer will have Kings, Governours, and Men of Estates, not only the most signally happy, but the most eminently knowing, the most vertuous, and the most prudent of Mankind : And therefore some of them cannot endure to hear those Rants of the

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Stoicks, who center all true Riches, Generosity, Nobility, and *Royalty* it self in the Person of a wise Man: For 'tis the Man of Monies that's both *Orator* and *Poet* with them; and, if he pleases, *Painter* and *Fidler* too, a good *Wrestler*, an excellent *Foot-man*, or any thing, for they never stand with him for the Victory in those Engagements: As *Cresson*, who had the Honour to run with *Alexander*, let him designedly win the Race, which the King being told of afterwards, was highly disgusted at him. And therefore I like the Observation of *Carneades*, who used to say, That young Princes and Noble-Men never arrived at a tolerable Perfection in any thing they learn'd, except riding the great Horse; for their Preceptors spoil them at School by extolling all their Performances, and their Masters in the *Academies* usually take the Foil: whereas the Horse, who knows no Distinction betwixt a private Man and a Magistrate, betwixt the Rich and the Poor, will certainly throw his Rider, if he knows not how to sit him, let him be of what Quality he pleases. And therefore 'twas but impertinently said of *Bion* upon this Subject, that he, who could praise his Ground into a good Crop, were to blame if he bestowed any other Tillage upon't. 'Tis granted: nor is it improper to commend a Man, if you do him any real Kindness by't; but here's the

Disparity : That as a Field is not capable of Improvement, so neither of Disservice by any Commendations bestow'd upon't : Whereas a Man immoderately praised, is puffed up, burst, and ruined by't.

The Difference between the Reprehensions of a Friend and a Flatterer.

Thus much then for the Point of praising ; Proceed we in the next place to treat of Freedom in their Reprehensions. And indeed, 'twere but reasonable, that as when *Patroclus* put on *Achilles's* Armour, and led his War-Horse out into the Field, yet durst not for all that venture to wield his Spear : So, tho the Flatterer wear all the other Badges and Ensigns of a Friend, he should not dare to counterfeit the plain Frankness of his Discourse, as being a great, massy, and substantial Weapon, peculiar to him.

But because to avoid that Scandal and Offence, which their drunken Bouts, their little Jest, and ludicrous babling Humour might otherwise create, they sometimes put on the Face of Gravity, and flatter under the Vizard of a Frown, dropping in now and then a Word of Correction and Reproof ; let us examine this Cheat too amongst the rest.

And indeed I can compare that trifling insignificant Liberty of Speech which he pretends to, to nothing better than that Sham *Hercules*, which *Menander* introduces in one of his Comedies, with a
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light hollow Club upon his Shoulder ;
 for as Womens Pillows, which seem suffi-
 ciently stuff'd to bear up their Heads,
 yield and sink under their Weight ; so
 this counterfeit Freedom in a Flatterer's
 Conversation swells big, and promises
 fair, that when it shrinks and contracts
 it self, it may draw those in with it, who
 lay any stress upon its outward Appea-
 rance : whereas the genuine and friendly
 Reprehension fixes upon real Criminals,
 causing them Grief and Trouble indeed,
 but only what is wholesome and salutary ;
 like Honey that corrodes, but yet cleanses
 the ulcerous Parts of the Body, and is
 otherwise both pleasant and profitable.
 But of this in its proper place. We shall
 discourse at present, of the Flatterer,
 who affects a morose, angry, and inexo-
 rable Behaviour towards all but those up-
 on whom he designs ; Is peevish and difficult
 towards his Servants, animadverts severely
 upon the Failures of his Relations and Do-
 mesticks, neither admires nor respects a
 Stranger, but superciliously contemns him ;
 pardons no Man, but by Stories and Com-
 plaints exasperates one against another ;
 thinking by these means to acquire the Cha-
 racter of an irreconcilable Enemy with all
 manner of Vice, that he may be thought
 one who would not spare his Favourites
 themselves upon occasion ; and indeed a
 Person who neither acts nor speaks any
 thing, out of a mean and dastard Complai-
 sance

And if at any time he undertakes his Friend, he feigns himself a meer Stranger to his real and considerable Crimes ; but if he catch him in some petty trifling Piccadillo, there he takes his occasion to rant him terribly, and thunder him severely off : *If he sees any of his Goods out of order, if his House be not very convenient, if his Beard be not shaven, or his Clothes unfashionable, if his Dog or his Horse be not well looked after, &c.* But, if he slights his Parents, neglect his Children, treat his Wife scornfully, his Friends and Acquaintance disrespectfully, and squander away his Estate ; here he dares not open his Mouth, and it's the safest way to hold his Tongue : Just as if the Master of a Wrestling-School should indulge his young Champion Scholar in Drinking and Wenching, and yet rattle him about his Oil-cruise, and Body-brush : Or, as if a School-master should whip a Boy for some little fault in his Pen or Writing-book, but takes no notice of the Barbarisms and Solecisms in his Language. For the Parasite is like him, who hearing a ridiculous impertinent Orator, finds no fault with his Discourse, but Delivery ; blaming him only for having spoiled his Voice with drinking cold Water : Or, like one who being to peruse and correct some pitiful Scribe, falls foul only upon the Courseness of the Paper, and the Blots and Negligence of the Transcriber. Thus the Parasites about

Ptolemy,

Ptolemy, who would wrangle about the Verse, or a while of his and Oppression Chirurgion cut his Hair Wen, or But there are all the Subtilty claw and pleat reprehend. bestowed for a Jester, Against Envy and Vengeance a most absurd over-hearing great Indignation, *What's truly, replied I am not a liar all you great Jupiter, take rers and Bu his Cercopians about him ; I to have a r lows too. A Caesar was stood up a certing, That have the Lib freely, and*

Ptolemy, when he pretended to Learning, would wrangle with him till Midnight about the Propriety of an Expression, a Verse, or a Story ; but not a word all this while of his Cruelty, Insults, Superstition, and Oppressions of the People. Just as if a Chirurgion should pare a Man's Nails, or cut his Hair, to cure him of a Fistula, Wen, or other carnous Excrecence. But there are others behind, who out-do all the Subtilty of the former, such as can claw and please, even whilst they seem to reprehend. Thus when *Alexander* had bestowed some considerable Reward upon a Jester, *Agis* the *Grecian*, through meer Envy and Vexation, cry'd out upon't as a most absurd Action ; which the King over-hearing, he turn'd him about in great Indignation at the Insolence, saying, *What's that you prate, Sirrah ?* Why truly, replied the Man, I must confess, I am not a little troubled to observe that all you great Men, who are descended from *Jupiter*, take a strange delight in Flatterers and Buffoons : For as *Hercules* had his *Cercopians*, and *Bacchus* his *Silenians* about him ; so I see your *Majesty* is pleas'd to have a regard for such pleasant Fellows too. And one time when *Tiberius Caesar* was present at the Senate, there stood up a certain fawning Counsellor, asserting, That all free-born Subjects ought to have the Liberty of speaking their Sense freely, and should not dissemble or conceal

any thing that they might conceive beneficial to the Publick ; who, having thus awakened the Attention of his Audience, Silence being made, and *Tiberius* impatient to hear the Sequel of the Man's Discourse, pursued it in this manner : *I must tell you of a Fault, Cæsar, (said he) for which we universally blame you, tho no Man yet has taken the confidence to speak it openly ; You neglect your self, endanger your sacred Person by your too much Labour and Care, Night and Day, for the Publick.* And having harangued several things to the same effect, 'tis reported that *Cassius Severus* the Orator should subjoin, [*This Man's Freedom of Speech will ruin him.*]

Such Artifices as these, I confess, are not very pernicious, but there remains one of a most dangerous consequence to weak Men ; and that is, when a Flatterer shall fasten those Vices upon them, which are directly contrary to those they are really guilty of. As *Himerius*, an Athenian Parasite, upbraided one of the most miserable and stingie Misers of the whole Town, with Carelessness and Prodigality, telling him, He was afraid he should live to see the day when both he and his Children should go a begging. Or on the contrary, when they object Niggardliness and Parsimony to one that's lavish and profuse ; as *Titus Petronius* did to *Nero* : or when they advise Arbitrary and Tyrannical

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cal Princes to lay aside their too much Moderation, and their unprofitable and unseasonable Clemency. These are they who shall pretend to be aware of an half-witted Idiot, as of some notable shrew'd Fellow ; and shall tax an ill-natured censorious Man, if at any time he speak honourably of a Person of Worth, of being too lavish in his Commendations : You are always praising, say they, Men that deserve it not ; for who is he, or what remarkable thing did he ever say or do ? But they have yet a more signal Opportunity of exercising their Talent, when they meet with any difference betwixt Lovers or Friends : For if they see Brothers quarrel, or Children despise their Parents, or Husbands jealous of their Wives, they neither admonish them of, nor blame them for it, but inflame the Difference : You don't understand your self, say they ; you are the occasion of all this Clutter by your own soft and submissive Behaviour. If there chance to have happen'd some little Love-Skirmish betwixt a Miss and her Gallant, then the Flatterer interposes boldly, and adds fresh Fuel to the expiring Flame, taking the Gentleman to task, and telling him how many things he has done, which looked a little hard, were not kind, and deserved a Chiding.

Ungrate-

*Ungrateful Man, can you forget her
Charms?*

And former soft Embraces in her Arms?

Thus *Cleopatra's* Friends persuaded *Antonie*, smitten with his beloved *Egyptian*, that she doted on him still, calling him haughty and hard-hearted Man: She, said they, has stript her self of the Glories of a Crown, and former Grandure, and now languishes with the love of you, attending the motion of your Camp in the poor fordid Figure of a Concubine;

*But you have steel'd your Heart, and can,
unmov'd,*

*Behold her Grief, whom once you so much
lov'd.*

Now he was strangely pleased to hear of his little Unkindnesses to his Mistress, and was more taken with such a Chiding, than with the highest Character they could have given him; but was not sensible, that, under the colour of a friendly Admonition, they really corrupted and debauch'd him. For such a Rebuke as this is just like the Biles of a lecherous Woman; for it only tickles and provokes, and pleases even whilst it pains you. And as pure Wine, taken singly, is an excellent Antidote against Hemlock; but if mix'd with it, renders the Poison incurable, because the
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Heat of the Wine quickens its Circulation to the Heart : So some rascally Fellows, knowing very well that the Liberty of reproving a Friend is a Quality very hardly compatible with Flattery, and, as I may say, the best Remedy against it, mix them both together, and flatter you under the very colour and pretext of reprimanding you.

Upon the whole therefore, *Bias* seems not to have answer'd him very pertinently, who ask'd him, Which he thought was the most hurtful Animal ? when he replied, *That of wild Creatures, a Tyrant, and of tame Ones, a Flatterer* : For he might have answered more accurately, that some Flatterers indeed are tame Creatures, those Shirks who ply about your Bath, and your Table ; but they whose Calumnies, Malignity, and inquisitive meddling Humor, like so many Gins and Snares, reach the Ladies very Closets and Bed-Chambers, these are wild, savage, and untractable.

Now one way of arming our selves against these Assaults, will be always to remember, that since our Souls are made up of two different parts ; the one sincere, honest, and reasonable ; the other brutish, false, and govern'd by Passion : the Friend always adapts his Advice and Admonitions to the improvement of the better part, like a good Physician, who pre-

How to arm
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erves

serves and advances an healthful Constitution where he finds it ; whilst the Flatterer claws and tickles the irrational part of the Man only, debauching it from the Rules of right Reason, by the repeated Suggestion of soft and sensual Delights. For as there are some sort of Meats, which neither assimilate with the Blood, nor invigorate the Spirits, the Nerves, nor the Marrow, but only provoke Lust, swell the Paunch, and breed putrid flabby Flesh : So he who shall give himself the labour to observe, will find that the Discourses of a Flatterer contribute nothing to the improvement of our Prudence and Understanding, but either only entertain us with the pleasure of some Love-Intrigue, or make us indiscreetly angry, or envious, or blow us up into an empty troublesome opinion of our selves, or increase our Sorrows, by pretending to share in them ; or render us difficult, stingie, and incredulous, fowr, timorous, and jealous, with several idle malicious Stories, Hints, and Conjectures of his own : For he always fastens upon, and pampers some Distemper of the Mind, growing, like a Botch or Boil, upon it's inflamed or putrid part only. Are you angry ? revenge your self, says he : Covet you any thing ? have it : Are you afraid ? flie : Suspect you this, or that ? believe it.

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But if we find it something difficult to discover him in these Attempts upon our Passions, because they often violently overpower all the Forces of our Reason to the contrary ; we may then trace him in other Instances of his Knavery, for he always acts consonant to himself : As if you are afraid of a Surfeit, and thereupon be in suspense about your Bath and Diet, a Friend indeed will advise you to act cautiously, and take care of your Health ; but the Flatterer persuades you to the Bath, bids you feed freely, and not starve your self with Mortification. If he observes you want Briskness and Spirit for Action, as being unwilling to undergo the Fatigue of a Journey, a Voyage, &c. he'll tell you presently, There's no haste, the Business may be well enough deferr'd, or else transacted by Proxy. If at any time you have promised to lend or give a Friend a Sum of Money, and upon second thoughts gladly would, and yet are ashamed to retract your Word ; the Flatterer puts his Advice into the worse Scale, and inclines the Balance to the saving Side, strips you of your squeamish Modesty, telling you, That you ought not to be so prodigal, who live at great Expences, and are willing to relieve others beside him. And therefore unless we be more Strangers to our selves, to our own Desires, Fears, Confidence, or the like, the Flatterer cannot easily escape our

our discovery ; for he's the great Patron of these disorderly Passions, endeavouring always to wind us up to Excesses of this kind. But enough of this.

The difference
betwixt the
good Offices
they perform.

Let us, in the next place, discourse of the useful and kind Offices, which the Flatterer seems so chearfully ready upon every occasion to perform, that it renders the Disparity betwixt him and the true Friend extremely perplext and intricate.

But as *Euripides* says of Truth, *That it loves plain Language* : So the Temper of a Friend is sincere, natural, without paint or varnish ; but that of a Flatterer, as it is corrupt and diseased in it self, so stands it in need of many, and those curious and exquisite Remedies too, to correct it. And therefore you shall have Friends, upon an accidental Rancounter, without either giving or receiving a formal Salute, content themselves to speak their mutual Kindness and Familiarity in a Nod and a Smile : But the Flatterer pursues you, runs to meet you, and is ready to kiss your hand before he comes at you ; and if you chance but to see and salute him first, he swears you must excuse his Rudeness, and will produce you Witnesses that he did not see you, if you please. Thus again ; A Friend dwells not upon every trifling Punctilio, is not ceremonious and punctual in the transacting of Business, is not inquisitive, nor intrudes into every piece of Ser-

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Part 4. *a Flatterer from a Friend.*

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Service : But the Parasite is all Obedience, all perpetual indefatigable Industry, admits no Rival in his Services, but will wait your Commands, which if you lay not upon him, he seems mightily afflicted, the unhappiest Man in the World !

Now these Observations are Argument enough to convince a Man of any tolerable Sense, that the Friendship such Men pretend to, is not really vertuous and chaste, but rather a sort of impudent whorish Love, that obtrudes its Embraces upon you.

But to be more particular, let us first examine the Disparity betwixt their Promises : For our Forefathers well observ'd, that the Offers of a Friend run in such Terms as these :

*If I can serve you, Sir, if your Request
Be feasible by me, I'll do my best.*

But the Flatterer's thus ;

*Command me freely what you will, I'll
do it.*

For the Comedians introduce such brave Promisers as these :

*Come, Sir, let me but fight that Fellow
there ;*

I'll beat him soft as Sponge, or Gellies are.

Besides,

The disparity
betwixt them
as to their
Promises.

Besides, no real Friend will assist in the execution of a Design, unless, being first advis'd with, he approve of it, as either honest or useful : Whereas the Flatterer, tho permitted to consult and give his Opinion about an Undertaking, not only out of a paltry desire to comply with, and gratify his Friend at any rate, but lest he should be look'd upon as disaffected to the Business, servilely closes with, and advances his Proposals, how unreasonable soever. For there are few Rich Men or Princes of this Mind,

*Give me a Friend, tho a poor Beggar be,
Or meaner than the meanest Beggar be.
If he his Thoughts but freely will impart,
And boldly speak the Language of his
Heart.*

For they, like Actors in a Tragedy, must have a *Chorus* of their Friends to join with them in the Concert, or else the Claps of the Pit to encourage them : Whereupon *Merope* in the Tragedy speaks thus :

*Make choice of those for Friends, who
never knew,
The Arts of wheedling and betraying you :
But those poor Rascals never entertain,
Who only please you with design to gain.*

But alas ! they invert the Counsel, abominate those who deal freely with them,
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and advise them obstinately for the best ; whilst pitiful cringing Cheats and Impostors are admitted not only into their Houses, but into their Affections, and the nearest Concernments of their Life. You shall have some of them indeed more plain and simple than the rest, who confess themselves unworthy to consult about such weighty Affairs, but are ready to serve you in the executive part of a Design : But the more subtil Hypocrite comes in at the Consult, knits his Brows, declares his Consent by the gravity of a Look, or a Nod, but speaks never a Word, unless perchance when the *Great Man* delivers his Opinion, he cries, *Lord ! Sir, you prevented me, I was just a going to say so.* For as the Mathematicians tell us, that Surfaces and Lines, which are incorporeal, and Creatures of the Understanding only, are neither bended, nor moved, nor extended of themselves, but are so affected together with the Bodies whose Extremities they are : So you shall observe the Flatterer attends only the Motion of another's Sense, Opinion, Passion, &c. without any Principle of Action in himself. So that the Disparity betwixt them thus far is easily discernable.

And yet easilier in the manner they perform their good Offices. For the Kindnesses of a Friend, like the noblest Faculties of an animate Creature, lie deep, without any Parade or Pageantry on the

The difference betwixt them in the manner of performing their good Offices.

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Outside : Nay, many times, as a faithful Physician cures his Patient when he least knows of it ; so a true Friend, either present or absent, as occasion serves, is solicitous about your Concerns, when perhaps you know nothing of it. Such was the excellent *Arcesilaus*, as in other his Actions, so particularly in his Kindness to *Apelles*, Native of *Chios*, whom finding extremely indigent in his Sickness, he repeated his Visit to him with twenty Drachms in his Pocket ; and sitting by his Bed-side, *You have got nothing here*, said he, *but Empedocles's Elements, Fire, Water, Earth, and the surrounding Air ; neither methinks do you lie easily* : And with that, stirring up his Pillow, put the Money privately under his Head : Which when the good old Woman his Nurse found, and in great admiration acquainted *Apelles* with ; *Ay*, says he, smiling a little, *this is a Piece of Arcesilaus's Thievery*. And what Philosophy tells us, that Children usually resemble their Parents, we find in some measure verified in *Arcesilaus*, and *Lacydes*, his intimate Acquaintance : For when *Cephi Socrates* was impeached of High-Treason, and *Lacydes*, with several others of his Friends, stood by him at his Trial, the Counsel for the State desired the Prisoner's Ring, wherein lay the principal Evidence against him, might be produced in Court, which *Cephi Socrates* hearing, dropt it softly off his Finger, and

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Part 4. *a Flatterer from a Friend*

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Lacydes observing it, set his Foot upon't, and buried it in the Ground. Whereupon being acquitted, and going afterwards to pay his respects and thanks to his Judges, one of them, who, it seems, had took notice of the Passage, told him, that his Thanks were owing to *Lacydes*, and so related the whole Story, when yet *Lacydes* had never mention'd it.

Thus I am verily persuaded the Gods confer several Benefits upon us which we are not sensible of, upon no other Motive in the World, than the meer pleasure and satisfaction they take in Acts of Kindness and Beneficence.

But on the contrary, the seemingly good Offices of a Flatterer have nothing of that Sincerity and Integrity, that Simplicity and Ingenuity, which recommend a Kindness; but are always attended with Bustle and Noise, Hurry, Sweat, and contracting the Brow, to enhance your Opinion of the great Pains he has taken for you; like a Picture drawn in gawdy Colours, with folded torn Garments, full of Angles and Wrinkles, to make us believe it an elaborate Piece, and done to the life.

Besides, the Flatterer is so extremely troublesom, in recounting the weary Steps he has taken, the Cares he has had upon him, the Persons he has been forc'd to disoblige, with a thousand other Inconveniencies he has labour'd under upon your account, that you'll be apt to say, the Bu-

finess was never worth all this Din and Clutter about it.

For a Kindness once upbraided, loses its Grace, turns a Burden, and becomes intolerable. But the Flatterer not only reproaches us with his Services already past, but at the very instant of their performance; whereas if a Friend be oblig'd to speak of any Civility done another, he modestly mentions it indeed, but attributes nothing to himself. Thus when the *Lacedemonians* supplied the People of *Smyrna* in great Scarcity of Provisions, and they gratefully resented and extoll'd the Kindness; Why, replied the *Spartans*, 'twas no such great matter, we only robb'd our selves, and our Cattel of a Dinner. For a Favour thus bestow'd, is not only free and ingenuous, but more acceptable to the Receiver, because he imagines his Benefactor conferr'd it on him without any great prejudice to himself.

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But the Temper of a Flatterer is not only discernable from that of a Friend, in the Easiness of his Promises, and the troublesome Impertinence that attends his good Offices, but more signally in this, That the one is ready to promote any base and unworthy Action; the other, those only which are fair and honest: the one labours to please, the other to profit you. For a Friend must not, as *Gorgias* would have him, beg another's assistance in a just Undertaking, and then think to compensate the

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the Civility, by contributing to several that are unjust; for he is not bound to bear a part in the Follies of his Friend, but rather to dissuade him from them: And if, after all, he cannot prevail upon him, may disengage himself with the Reply of *Phocion* to *Antipater*; *Sir, I can't be both your Friend, and your Flatterer; that is, your Friend, and not your Friend at the same time.* For we ought to be assistant to him in his honest Endeavours indeed, but not in his Knaveries; in his Counsels, not in his Tricks; in appearing as Evidence for him, but not in a Cheat; and must bear a share in his Misfortunes, but not in his Acts of Injustice. For if a Man ought not to be as much as conscious of any Unworthiness in his Friend, how much less will it become him to partake in it? Therefore as when the *Lacedemonians*, defeated by, and treating of Articles of Peace with *Antipater*, pray'd him to command them any thing, howsoever grievous, and burdenson to the Subject, provided it were not base and dishonourable: So a Friend, if you want his Assistance in a chargeable, dangerous, and laborious Enterprize, imbarks in the Design chearfully, and without reserve; but if such as will not stand with his Reputation and Honour, he fairly desires to be excus'd. Whereas on the contrary, if you offer to put a Flatterer upon a difficult or hazardous Employment, he shuffles you off, and begs your pardon. For

found him but, as you rap a Vessel, to trie whether it be whole or crackt, full or empty ; and he shams you off with the Noise of some paltry, frivolous Excuses : But engage him in any mean, fordid, and inglorious Service, abuse him, kick him, trample on him, he bears all patiently, and knows no Affront. For as the Ape, who can't keep the House like a Dog, or bear a Burden like an Horse, or plow like an Ox, serves to be abus'd, to play the Buffoon, and to make sport : So the Parasite, who can neither plead your Cause, nor be your Counsel, nor espouse your Quarrel, as being averse from all painful and good Offices, denies you in nothing that may contribute to your pleasure, turns Pander to your Lust, pimps for a Whore, provides you an handsom Entertainment, looks that your Bill be reasonable, and sneaks to your Miss ; but shall treat your Relations with disrespect, and impudently turn your Wife out of doors, if you commission him. So that you may easily discover him in this particular ; for put him upon the most base and dirty Actions, he'll not spare his own Pains, provided he can but gratify you.

H's Inclination and Behavior towards your Friends.

There remains yet another way to discover him by his Inclinations towards your Intimates and Familiars. For there's nothing more agreeable to a true and cordial

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Part 4. *a Flatterer from a Friend.*

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al Acquaintance, than to love with, and to be beloved of many ; and therefore he always sedulously endeavours to gain his Friend the Affections and Esteem of other Men. For being of Opinion that all things ought to be in common amongst Friends, he thinks nothing ought to be more so, than they themselves. But the Faithless, the Adulterate, and Friend of base Alloy, who is conscious to himself of the Disservice he does true Friendship, by that false Coin of it which he puts upon us, is naturally full of Emulation and Envy, even towards those of his own Profession, endeavouring to out-do them in their common Talent of Babling and Buffoonry, whilst he reveres and cringes to his Betters, whom he dares no more vie with, than a Footman with a *Lydian* Chariot, or Lead (to use *Simonides's* Expression) with refined Gold. Therefore this light and empty Counterfeit, finding he wants Weight, when put into the Ballance against a solid and substantial Friend, endeavours to remove him as far as he can ; like him, who having painted a Cock extreamly ill, commanded his Servant to take the Original out of sight, and if he cannot compass his Design, then he proceeds to Complement and Ceremony, pretending outwardly to admire him, as a Person far beyond himself, whilst by secret Calumnies he blackens, and undermines him ; which if they chance to have

gall'd and fretted him only, and have not thoroughly done his Work, then he betakes himself to the Advice of *Medius*, that Arch-Parasite, and Enemy to the *Macedonian* Nobility, and Chief of all that numerous Train which *Alexander* entertain'd in his Court. This Man taught his Disciples to slander boldly, and push home their Calumnies; for tho the Wound might probably be cured, and skin'd over again, yet the Teeth of Slander would be sure to leave a Scar behind them; by these Scars, (or to speak more properly) Gangrenes, and Cancers of false Accusations, fell the brave *Callisthenes*, *Parmenio*, and *Philotas*, whilst he himself became an easy Prey to an *Agnon*, *Bagoas*, *Agessius*, and *Demetrius*, who trick'd him up like a Barbarian Statue, or Antick, and paid the Mortal the Adoration due to a God. So great a Charm is Flattery, and, as it seems, the greatest with those we think the greatest Men; for the exalted Thoughts they entertain of themselves, and the desire of an universal Concurrence in the same Opinion from others, both add Courage to the Flatterer, and Credit to his Impostures. Hills and Mountains indeed are not easily taken by Stratagem, or Ambuscade; but a weak Mind swoln big and lofty by Fortune, Birth, or the like, lies naked to the Assaults of every mean and petty Aggressor.

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And therefore we repeat here what we advis'd at our entrance into this Discourse, that we cast off every vain Opinion of our selves, whose in-bred Flattery only disposes and prepares us to a more favourable Reception of that from without. For, if we did but square our Actions according to the famous oracular Precept of *knowing our selves*, rating things according to their true intrinsic value, and withal reflecting upon our own Nature, and Education; consider what gross Imperfections, and Failures mix with our Words, Actions, and Affections, we should not lie so open to the Attempts of every Flatterer, who designs upon us. For even *Alexander* himself being reminded of his Mortality by two things especially, the necessity of Sleep, and the use of Women, began to stagger in the Opinion they had made him conceive of his Godhead. And did but we in like manner take an impartial Survey of those Troubles, Lapses, and Infirmities incident to our Nature, we should find we stood in no need of a Friend to praise and extol our Vertues, but of one rather that would chide, and reprimand us for our Vices. For first, there are but few who will venture to deal thus roundly and impartially with their Friend, and fewer yet who know the Art of it; Men generally, mistaking Railing, and ill Language, for a decent and friendly Reproof; and then a Chiding, like any other

He now proceeds from the Differences observable betwixt a Flatterer and a Friend, to conclude this Tract with a Discourse concerning those prudential Measures which the latter ought to observe in his Reprehensions.

other Physick, ill timed, racks and torments you to no purpose, and works in a manner the same Effect with Pain, that Flattery does with Pleasure. For an unseasonable Reprehension may be equally mischievous with an unseasonable Commendation, and force your Friend to throw himself upon the Flatterer; like Water which meeting with too forcible a Resistance from the Hills, rows down upon the humble Valleys below: and therefore we ought to qualify, and to allay the Sharpness of our Reproofs with a due Temper of Candor and Moderation, as we would refract a ray of Light too powerful for a distemper'd Eye, lest our Friends being plagu'd and rant'd upon every trivial occasion, should at last fly to the Flatterer's Shade for their Ease and Quiet. For all Vice, *Philopappus*, is to be corrected by an intermediate Vertue, and not by its contrary extream, as some do, who to shake off that sheepish Bashfulness which hangs upon their Natures, learn to be impudent, to lay aside their Country-Breeding, endeavour to be comical; to avoid the Imputation of Softness and Cowardise turn Bullies; out of an Abhorrence of Superstition, commence Atheists; and rather than be reputed Fools, play the Knave; forcing their Inclinations, like a crooked Stick, to the opposite Extream, for want of Skill to set them straight.

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Since then 'tis highly rude to endeavour to avoid the Suspicion of Flattery, only by being insignificantly troublesome, and argues an ungenteel, unconverfable Temper in a Man, to show his just Abhorrency of mean, and servile Ends in his Friendship, only by a sower and disagreeable Behaviour; like the Libertine in the Comedy, who would needs persuade himself, that his railing Accusations fell within the limits of that Freedom in Discourse, which every one had right to with his Equals. Since therefore I say, 'tis absurd to incur the Suspicion of a Flatterer by an over-obliging, and obsequious Humour; and as absurd on the other hand, in endeavouring to decline it by an immoderate Latitude in our Apprehensions, to lose the Enjoyments, and salutary Admonitions of a friendly Conversation; and that the Measures of just and proper in this, as in other things, are to be taken from Decency and Moderation; the nature of the Argument seems to require me to conclude it with a Discourse upon this Subject.

Now seeing this Liberty of animadverting on other Mens Failures is liable to so many Exceptions; let us in the first place carefully purge it from all mixture of Self-love and Interest, lest any private Motive, Injury, Grudg, or Dissatisfaction of our own should seem to incite us to the undertaking: For such a chiding as
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this would not pass for an effect of Kindness, but of Passion, and looks more like a Complaint, than an Admonition: For the latter has always something in it that sounds kind, and yet awful, whereas the other betrays only a selfish, and narrow Disposition. And therefore we usually honour and revere our Monitor, but condemn and recriminate upon a querulous Accuser. As *Agamemnon* could by no means digest the moderate Censures of *Achilles*, yet bore well enough with the severer Reprimands of *Ulysses*:

Who wish'd in Wrath the General's Command,

No longer put in such a desperate Hand.

Being satisfied of his Wisdom, and good Intentions; for he rated him purely upon the account of the Publick, the other upon his own. And *Achilles* himself, tho of a rough and untractable Disposition, and ready enough to find Faults where there were none; yet heard *Patroclus* patiently when he ranted him thus:

*Well sure, great Peleus, that Man of worth,
Did ne're beget, nor Thetis bring thee
forth:*

But Rocks, hard as thy Heart, and th' angry Sea,

*Both club'd for such a monstrous Man as
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Part 2. *a Flatterer from a Friend.*

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For as *Hyperides* the Orator desired the *Athenians* to consider not only the sharpness of his Reflections, but his great Reasons for them: so the Reproofs of a Friend, proceeding from a sincere and disinterested Affection, create all Veneration and Confusion in the Criminal to whom they are addressed; who if he once perceive that his Friend, waving all Offences against himself, chides him purely for those committed against others, can never hold out against the Force of so powerful a Rebuke, for the sweet and obliging Temper of his Monitor gives a keener Edge to his Admonitions; and therefore it has been wisely said, that especially in Heats and Differences with our Friends we ought to have a peculiar regard to their Honour and Interest. Nor is it a less Argument of Friendship, for a Man who is laid aside, and out of Favour himself, to turn Advocate in behalf of another, equally despised and neglected. As *Plato*, being in Disgrace with *Dionysius*, beg'd Audience of him; which he readily granting, in expectation of being entertain'd with an Account of his Grievances; *Plato* address'd himself to him after this manner: Sir, said he, if you were inform'd there were a certain *Russian* come over into your Island of Sicily, with design to attempt upon your Majesties Person, but, for want of an Opportunity, could not execute the Villany, would you suffer him to go off unpunished?

punished? No, by no means, Plato, replied the King, for we ought not only to detest, and revenge the Overt-Acts, but the malicious Intentions of our Enemies. Well then, on the other hand, said Plato, If there should come a Person to Court, out of pure Kindness and Ambition to serve your Majesty, and you would not give him an Opportunity of expressing it, were it reasonable to dismiss him with Scorn and Disrespect? Whom do you mean, said Dionysius? why Æschines, replied Plato, as honest and excellent a Person as any in the School of Socrates, and of a very edifying Conversation; who having exposed himself to the Difficulties of a tedious Voyage, that he might enjoy the happiness of a Philosophical Converse with your Majesty, has met with nothing but Contempt in return to the Kindness he intended. Which friendly and generous Temper of Mind so strangely affected Dionysius, that he hug'd and embraced Plato, and treated Æschines with a great deal of Honour and Magnificence.

2dly, We must not be injurious and abusive in our Reprehensions.

In the next place, let us free our Discourse from all contumelious Language, all Laughter, Mockery, and Scurrility, which spoil the relish of our Reprehensions. For, as a Chirurgion makes an Incision in the Flesh, he uses decent Neatness and Dexterity in the Operation, without the affected and superfluous Gesticulations of

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of a Quack, or Mountebanck : So the lancing the Sores of a Friend may admit indeed of a little Humour and Urbanity, but that so qualified, that it spoil not the Seriousness and Gravity requisite to the Work. For Boldness, Insolence and ill Language destroy its Force and Efficacy. And therefore the Fidler reparteed handsomely enough upon *Philip*, when he undertook to dispute with him about the touch upon his Instrument : *God forbid that your Majesty should be so unhappy as to understand a Fiddle better than I do.* But *Epicharmus* was too blunt upon *Hierom*, who inviting him to Supper a little after he had put some of his Acquaintance to death, replied ; *Ay, but you could not invite me the other day to the Sacrifice of my Friends.* And so was *Antiphon* too rude in his Reflection upon *Dionysius*, who on occasion of a Discourse about the best sort of Brass, told him that was the best in his Opinion of which the *Athenians* made the Statues of *Hermodius* and *Aristogeiton*. For these scurrilous abusive Jest is most certainly disagreeable, and pain to no purpose, being but the Product of an intemperate Wit, and which only betray the Enmity and ill-Nature of him who takes the liberty to use them, which whosoever allows himself in, does but wantonly sport about the Brink of that Pit, which one day will swallow him up and ruine him. For *Antiphon* was afterward executed

cuted under *Dionysius* : and *Timagines* was in disgrace with *Augustus Cæsar*, not for any extravagant Freedom in his Discourse, but only because he had took up a foolish Custom of repeating these Verses at every Entertainment and Walk where the Emperor desired his Company ;

*For nothing else but meerly to make sport,
Amongst the merry Greeks they did re-
sort——.*

Alledging the Pleasantness of his Humour, as the Cause of his Favour at Court.

Thus you shall meet with several smart and satyrical Reflections in a Comedy, but the mixture of Jest and Fool in the Play, like ill Sauce to good Meat, abates their Poinancy, and renders them insignificant. So that upon the whole, the Poet acquires only the Character of a sawcy and foul-mouth'd Buffoon, and the Auditors lose that Advantage, which they might otherwise reap from Remarques of that Nature.

We may do well therefore to reserve our Jollity and Mirth for more suitable Occasions ; but we must by all means be serious and candid in our Admonitions ; which, if we be upon important Points, must be so animated with our Gestures, Passion, and Eagerness of Voice, as to give them Weight and Credit, and to
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We are again to time our Reproofs as seasonably as we can; for a Mistake in the Opportunities, as 'tis of ill Consequence in all other things, so peculiarly in our Reprehensions. And therefore I presume 'tis manifest, we ought not to fall foul upon Men in their Drink. For first, he who broaches any sower disagreeable Discourse amidst the Pleasantry and good Humour of Friends, casts a Cloud over the Serenity of the Company, and acts counter to the *Lydian* God, who, as *Pindar* words it, *unties the Band of all our Cares*. Besides, that such unseasonable Remonstrances are not without Danger: for Wine is apt to warm Men into Passion, and make them quarrel at the Freedom you take; and in short, 'tis no Argument of any brave and generous, but rather of an unmanly Temper, not to dare to speak ones Sense when sober, but drunk, and grumble like a cowardly Cur at Table. And therefore we need not enlarge any further upon this Topick. But because several Persons neither will, nor dare take their Friends to task, whilst they thrive and flourish in the World, looking upon Prosperity as a State above the reach of a Rebuke; but pour forth their Invectives like a River that has over-flown its Banks, insulting and tramp-

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3dly, We are to time our Reproofs as seasonably as we can.

ling upon them, when Fortune has already laid them at their Feet, out of a sort of Satisfaction to see their former State and Grandure reduc'd to the same level of Fortune with themselves : it may not be improper to discourse a little upon this Argument, and make some reply to that Question of *Euripides* ;

What need is there of Friends in Prosperity ?

I answer, to lower those lofty and extravagant Thoughts, which are usually incident to that Condition : for Wisdom, in Conjunction with Prosperity, is a rare Talent, and the lot of but few. Therefore most Men stand in need of a borrow'd Prudence, to depress the Tumours that attend an exuberant Felicity ; but when the turn of Fortune it self has abated the Swelling, a Man's very Circumstances are sufficient of themselves to read him a Lecture of Repentance ; so that all other grave and austere Correptions are then superfluous and impertinent ; and 'tis, on the contrary, more proper in such Traverses of Fortune, to enjoy the Company of a compassionate Friend, who will administer some Comfort to the afflicted, and buoy him up under the Pressure of his Affairs : As *Xenophon* relates that the Presence of *Clearchus*, a Person of a courteous and obliging Aspect, gave new Life and

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and Courage to his Souldiers in the Heat of a Battel, or any other difficult Encounter. But he who chides and upbraids a Man in distress, like him who applies a Medicine for clearing the Sight to a distemper'd and inflamed Eye, neither works a Cure, nor allays the Pain, but only adds Anger to his Sorrows, and exasperates the Patient. A Man in Health indeed will digest a friendly Lecture for his Wenching, Drinking, Idleness, continual Recreations and Bathing, unreasonable Eating, &c. But for a sick Man to be told, that all this comes of his Intemperance, Voluptuousness, High-feeding, Whoring, &c. is utterly insupportable, and worse than the Disease it self. O impertinent Man! will such an one say, the Physicians prescribe me Castor and Scammony, and I am just a making my last Will and Testament, and do you lie railing and preaching to me Lectures of Philosophy? And thus Men in Adversity stand more in need of our Humanity and Relief, than of sharp and sententious Reprimands: for neither will a Nurse immediately scold at her Child that is faln, but first help him up, wash him, and put him in order again, and then chide and whip him. They tell us a Story to this purpose of *Demetrius Phalereus*, that when he dwelt an Exile at *Thebes*, in mean beggarly Circumstances, he was once extremely concern'd to observe the Philosopher

Crates making towards him, expecting to be treated by him with all the roughness of a Cynical Behaviour: But when *Crates* had addressed himself courteously to him, and discoursed him upon the point of Exile, endeavouring to convince him that it had nothing miserable or uneasy in it, but on the contrary, rather rescued him from the nice and hazardous Management of Publick Affairs; advising him withal to repose his Confidence in himself, and his own Conscience: *Demetrius* was so taken and encouraged by his Discourse, that he is reported to have said to his Friends, Cursed be those Employments which robb'd me so long of the Acquaintance of such an excellent Person. For,

*Soft, friendly Words revive th' afflicted
Soul ;
But sharp Rebukes are only for a Fool.*

And this is the way of generous and ingenuous Friends. But they who servilely admire you in Prosperity, like old Ruptures, Spasms and Cramps, which, as *Demosthenes* speaks, ache and pain us most, when some fresh Misfortune has befallen the Body, stick close to you in the Revolution of your Fortune, and rejoice and enjoy the Change: Whereas, if a Man must needs have a Remembrancer of a Calamity which his own Indiscretion hath pull'd upon him, 'tis enough you put him
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in mind that he owes it not to your Advice, for you often dissuaded him from the Undertaking.

Well then, you'll say, when is a keen Reprehension allowable? and when may we chide a Friend severely indeed? I answer; When some important Occasion requires it: as the stopping him in the Career of his Voluptuousness, Anger, or Insolence; the repressing his covetous Humor, or any other foolish Habit. Thus dealt *Solon* with *Craesus*, puff'd up and debauch'd with the uncertain Greatness of his Fortune, when he bad him look to the End. Thus *Socrates* humbled *Alcibiades*, forc'd him into unfeigned Tears, and turn'd his Heart, when he argued the Case with him. Such, again, were the Remonstrances and Admonitions of *Cyrus* to *Cyaxares*, and of *Plato* to *Dion*, who, when the Lustre and Greatness of his Atchievements had fix'd all Mens Eyes upon him, wish'd him to beware of Arrogance and Self-conceit, as the readiest way to make all Men abandon him. And *Spencippus* wrote to him, Not to pride himself in the little Applauses of Women and Children, but to take care to adorn *Sicily* with Religion, Justice, and wholesom Laws, that he might render it a great and illustrious Academy. So did not *Euclus* and *Eulæus*, two of *Perseus's* Favourites, who fawn'd upon, and complied with him, as obsequiously as any Courtier of them all, during



the Success of his Arms ; but after his Defeat at *Pydna* by the *Romans*, inveigh'd bitterly against him, reminding him of his past Faults, his former Fast and Arrogance, till the Man, out of meer Anger and Vexation, stab'd them both in the place. And so much concerning the timing of our Reproofs in general.

Upon what Occurrences a Friend may take occasion to reprehend.

Now there are several other accidental Occasions administred by our Friends themselves, which a Person heartily solicitous for their Interest, will lay hold of : As some have taken an opportunity of censuring them freely, from a Question they have ask'd, from the relation of a Story, or the Praise or Dispraise of the same Actions in other Men, which they themselves have committed.

Thus they tell us, *Demaratus* the *Corinthian* coming into *Macedonia*, when *Philip*, and his Queen and Son were at Odds ; and being, after a gracious Reception, ask'd by the King, What good Understanding was among the *Grecians* ? he replied, as being an old Friend and Acquaintance of his, *Ay, by all means, Sir, it highly becomes your Majesty, to enquire about the Concord betwixt the Athenians and Peloponnesians, who suffer your own Family to be the Scene of so much Discord and Contention.* And as pert was that of *Diogenes*, who entring *Philip's* Camp, as he was going to make War upon the *Grecians*, was seiz'd upon and brought before the King, who, not knowing him,

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ask'd him, If he was a Spie? *Why yes truly,* said he, *I am a Spie upon your Folly and Imprudence, who, without any necessity upon you, are come hither to expose your Kingdoms, and your Life to the uncertain Decision of the Cast of a Dye.* Tho this may perhaps seem a little too biting and satyrical.

Another seasonable Opportunity of re-
proving your Friend for his Vices, is,
when some third Person has already mortified him upon the same account: For a courteous and obliging Man will dexterously silence his Accuser, and then take him privately to task himself, advising him, if for no other reason, yet to abate the Insolence of his Enemies, to manage himself more prudently for the future: *For how could they open their Mouths against you, what could they have to reproach you with, if you would but reform such and such Vices, which render you obnoxious to their Censure?* And by this means the Offence that was given, lies at his door who roughly upbraided him; whilst the Advantage he reaps, is attributed to the Person who candidly advis'd him. But there are some who have got yet a genteeler way of Chiding, and that is, of chastising others for Faults, which they know their Friends really stand guilty of: As my Master *Ammonius*, perceiving once at his Afternoon-Lecture, that some of his Scholars had dined more plentifully than became the

Another Opportunity of reprimanding.

Moderation of Students, immediatly commanded one of his Freemen to take his own Son, and whip him; *For what, says he, the Youngster, forsooth, must needs have Vinegar Sawce to his Meat*; and with that, casting his Eye upon us, gave us to understand, that we likewise were concern'd in the Reprehension.

We must not rebuke a Friend in Company.

Again; We must be cautious how we rebuke a Friend in Company, always remembering the Repartee made upon *Plato* on that account: For *Socrates* having sal'n one day very severely upon an Acquaintance of his at Table, *Plato* could not forbear to take him up, saying, *Had it not been more proper, Sir, to have spoke these things in private?* To whom *Socrates* instantly replied, *And had it not been more proper for you to have told me so in private too?* And they say, *Pithagoras* one time ranted a Friend of his so terribly before Company, that the poor young Man went and hang'd himself; from which time the Philosopher would never chide any Man in the presence of another. For the Discovery and Cure of a Vice, like that of a scandalous Disease, ought to be in secret, and not like a publick Show transacted upon a Theater; for 'tis no way the part of a Friend, but a meer Cheat and Trick, for one Man to recommend himself to the Standers-by, and seek for Reputation from the Failures of another; like Mountebank-Chirurgians, who perform their Operations on

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on a Stage, to gain the greater Practice. But besides the Disgrace that attends a Reproof of this Nature, (a thing that will never work any Cure) we are likewise to consider, that Vice is naturally obstinate, and loves to dispute its Ground : For what *Euripides* says, is not only true of Love,

The more 'tis check'd, the more it presses on,

but 'of any other Imperfection. If you lay a Man open publicly for it, and tell all, you are so far from reforming him, that you force him to brave it out. And therefore as *Plato* advises, that old Men, who would be revered of the younger Fry, must learn to revere them first : so certainly modestly to reprimand, is the way to meet with a modest Return. For he who warily attacks the Criminal, works upon his good Nature by his own, and so insensibly undermines his Vices. And therefore 'twould be much more proper to observe the Rule in *Homer* ;

*To whisper softly in the Ear,
Lest Standers-by should chance to hear.*

But above all, we ought not to discover the Imperfections of an Husband before his Wife, nor of a Father before his Children, nor of a Lover in company of his Mistress, nor of Masters in presence of their Scholars,

lars, or the like; for it touches a Man to the quick, to be rebuked before those who he desires should think honourably of him. And I verily believe, that 'twas not so much the Heat of the Wine, as the Sting of too publick a Reprehension, that enraged *Alexander* against *Clitus*. And *Aristomenes*, *Ptolemy's* Preceptor, lost himself by awaking the King, dropt asleep one time at an Audience of Foreign Ambassadors; for the Court-Parasites immediatly took this occasion to express their pretendedly deep resentments of the Disgrace done his Majesty, suggesting, that if indeed the Cares of the Government had brought a little unseasonable Drowsiness upon him, he might have been told of it in private, but should not have had rude hands laid upon his Person before so great an Assembly: Which so affected the King, that he presently sent the poor Man a Draught of Poison, and made him drink it up. And *Aristophanes* says, *Cleon* blamed him for railing at *Athens* before Strangers, whereby he incensed the *Athenians* against him. And therefore they who aim at the Interest and Reformation of their Friends, rather than Ostentation and Popularity, ought, amongst other things, to beware of exposing them too publickly.

He who reprehends others, ought to be a Man of an unblameable Conversation himself.

Again; What *Thucydides* makes the *Corinthians* say of themselves, That they were Persons every way qualified for the Reprehension

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hension of other Men, ought to be the Character of every one who sets up for a Monitor. For as *Lysander* repli'd upon a certain *Megarian*, who in a Council of Allies and Confederates had spoke boldly for the Liberties of Greece; *This Stile of yours, Sir, would have better become some Publick State, than a private Person.* So he who takes upon him the Liberty of a Cenfor, must be a Man of a regular Conversation himself; one like *Plato*, whose Life was a continued Lecture to *Spensippus*; or *Xenocrates*, who casting his Eye one time upon the dissolute *Polemon*, at a Disputation, reformed him with the very Awfulness of his Looks. Whereas the Remonstrance of a lewd whiffing Fellow will certainly meet with no better Entertainment, than that of the old proverbial Repartee,

Physician, heal thy self.

But because several accidental Emergencies in Conversation will now and then invite a Man, tho bad enough himself, to correct others, the most genteel and dextrous way of doing it, will be to involve our selves in the same Guilt with those we reprehend; as in this Passage of *Homer*,

They who reprehend others, ought likewise to accuse themselves.

Fie, what's the matter, Diomedes, that we Have now forgot our former Gallantry?

And

And in this other,

We are not worth one single Hector all.

Thus *Socrates* would handsomly twit the Young Men with their Ignorance, by professing his own, pretending for his part he had need with them to study Morality, and make more accurate Enquiries into the Truth of Things. For a Confession of the same Guilt, and a seeming Endeavour to reform our selves, as well as our Friends, gives credit to the Reprimand, and recommends it to their Affections: But he who gravely magnifies himself, whilst he imperiously detracts from others, as being a Man, forsooth, of no Imperfections, unless his Age, or a celebrated Reputation indeed command our Attention, is only impertinent, and troublesom to no purpose. And therefore 'twas not without reason, that *Phenix*, checking *Achilles* for his intemperate Anger, confess'd his own Unhappiness in that Particular, how he had like once to have slain his own Father through a transport of Passion, had not the scandalous Name of Parricide held his hands; that the Heroe might not imagine he took that liberty with him, because he had never offended in the like kind himself. For such inoffensive Reproofs leave a deeper impress behind them, when they seem the Result of Compassion, rather than Contempt.

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Part 2. *a Flatterer from a Friend.*

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But because a Mind subject to the Disorders of Passion, like an inflamed Eye that cannot bear a great and glaring Light, is impatient of a Rebuke, without some temperament to qualify and allay its Poinancy ; therefore the best Remedy in this Case will be to dash it with a little Praise. For a mixture of both together not only abates and takes off from that Roughness and Command, which a blunt Reprehension seems to carry along with it, but raises in a Man a generous Emulation of himself, whilst the remembrance of his past Vertues shames him out of his present Vices, and makes him propose his former Actions for his future Example. But if you compare him with other Men, as with Fellow-Citizens, his Contemporaries, or Relations, then Vice, which loves to dispute the Victory, renders him uneasy and impatient under the Comparison, and will be apt to make him grumble, and, in an Huff, bid you be gone then, to his Betters, and not trouble him any longer. And therefore we ought not to fall upon other Mens Commendations, before him whom we take the liberty to rebuke, unless indeed they be his Parents ; as *Agamemnon* in *Homer* :

We must mix
our Reproofs
with Praises.

Tydeus his Son has not his Father's Soul.

And *Ulysses*, in the Tragedy called the *Scyris*, speaking to *Achilles* :

Dost

*Dost thou, who sprang from a brave Gre-
cian Race,
By Spinning, thy great Ancestors disgrace?*

We must not
immediately
recriminate
upon them
that blame us.

'Tis in the next place very improper for a Man, immediately to retort or recriminate upon his Monitor; for this is the way only to occasion Heats and Animosities betwixt them, and will rather speak him impatient of any Reproof at all, than desirous to compensate the Kindness of one with another: And therefore 'tis better to take his Chiding patiently for the present, and if he chance afterwards to commit a Fault worth your remarking upon, you have then an opportunity of repaying him in his own Coin: For being reminded, without the least intimation of a former Pique or Dissatisfaction, that he himself did not use to overlook the Slips of his Friend, he will receive the Remonstrance favourably at your hands, as being the Return of Kindness, rather than of Anger and Resentment.

We ought not
to reprove our
Friend upon
every trivial
Fault.

Moreover, as *Thucydides* says, that he is doubtless a wise Man, and well-advis'd, who will not venture to incur the Odium and Displeasure of any one, except for Matters of the highest Concernment: So when we do undertake the ungrateful Office of Censor, it ought to be only upon weighty and important Occasions. For he

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he who is peevish and angry at every Body, and upon every trivial Fault, acting rather with the imperious Pedantry of a Schoolmaster, than the Discretion of a Friend, blunts the Edg of his Reprehensions in Matters of an higher Nature, by squandering, like an unskilful Physician, that keen and bitter, but necessary and sovereign Remedy of his Reproofs, upon many and slight Distempers, that require not so exquisite a Cure. And therefore a wise Man will industriously avoid the Character of being a Person who is always chiding, and delights in finding Faults. Besides that, whosoever is of that little Humour, to animadvert upon every trifling Peccadillo, only affords his Friend a fairer occasion of being even with him one time or another, for his grosser Immoralities : As *Philotimus* the Physician, visiting a Patient of his, who being troubled with an Inflammation in his Liver, shewed him his fore Finger, told him, his Distemper lay not at the root of his Nail. In like manner we may take occasion now and then to reply upon a Man, who carps at Trifles in another, his Diversions, Pleasantries, or a Glass of Wine ; Let the Gentleman rather, Sir, turn off his Whore, leave off his Dicing, &c. for otherwise he's an admirable Person. For he who is dispens'd with in smaller Matters, more willingly gives his Friend the liberty of reprimanding him for greater. But there is

is neither Child, nor Brother, nor Servant himself, able to endure a Man of a busy inquisitive Humour, who brawls perpetually, and is sower and unpleasant upon every inconsiderable occasion.

We ought to qualify our Friend by praising his good Qualities, before we reprove him for his ill ones.

But since a weak and foolish Friend, as *Euripides* says of Old Age, has its strong, as well as feeble part, we ought to observe both, and cheerfully extoll the one, before we fall foul upon the other. For as we first soften Iron in the Fire, and then dip it in Water, to harden it into a due Consistence: So after we have warm'd and mollified our Friend by a just Commendation of his Vertues, we may then safely temper him with a moderate Reprehension of his Vices; we may then say, Are these Actions comparable to the other? don't you perceive the Advantages of a vertuous Life? This is what we who are your Friends require of you: These are properly your own, Actions for which Nature design'd you; but for the other,

*Let them for ever from you banish'd be,
To desert Mountains, or the raging Sea.*

For as a prudent Physician had rather recover his Patient with Sleep, and good Diet, than with Castor and Scammony: So a candid Friend, a good Father, or Schoolmaster, will rather chuse to reform

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Mens Manners by Commendations, than Reproofs. For nothing in the World renders our Correptions so inoffensive, and withal so useful, as to address our selves to the Delinquent in a kind, affectionate manner : And therefore we ought not to deal roughly with him upon his denial of the Matter of Fact, nor hinder him from making his just Vindication ; but we should rather handsomely help him out in his Apology, and mollify the Matter : As *Hector* to his Brother *Paris* ;

Unhappy Man, by Passion over-rul'd :

Suggesting, that he did not quit the Field, in his Encounter with *Menelaus*, out of Cowardise, but meer Anger and Indignation.

And *Nestor* speaks thus to *Agamemnon* ;

You only yielded to the great Impulse.

For you did such a thing through Ignorance or Inadvertency, is, in my Opinion, a much more genteel Expression, than bluntly to say, You have dealt unjustly, or acted basely by me : And to advise a Man not to quarrel with his Brother, is more civil, than to say, Don't you envy and malign
G him :

him : And, Keep not Company with that Woman who debauches you, is softer Language than, Don't you debauch her.

How to prevent ill Habits in our Friends.

And thus you see with what Caution and Moderation we must reprehend our Friends, in reclaiming them from Vices to which they are already subjected ; whilst the Prevention of them doth require a clear contrary Method : For when we are to divert them from the commission of a Crime, or to check a violent and headstrong Passion, or to push on and excite a phlegmatick lazy Humour to great Things, we may then ascribe their Failings to as dishonourable Causes as we please.

Thus *Ulysses*, when he would awaken the Courage of *Achilles*, in one of *Sophocles* his Tragedies, tells him, That 'twas not the Business of a Supper that put him in such a Fret, as he pretended, but because he was now arriv'd within sight of the Walls of *Troy*. And when *Achilles*, in a great Chafe at the Affront, swore he would sail back again with his Squadron, and leave him to himself, *Ulysses* came upon him again with this Rejoinder :

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*Come, Sir, 'tis not for this you'd
sail away;*

*But Hector's near, it is not safe
to stay.*

And thus, by representing to the Bold and Valiant, the danger of being reputed a Coward; the Temperate and Sober, a Debauchee; and the Liberal and Magnificent, Stingie and Sordid: we spur them on to brave Actions, and divert them from base and ignominious.

Indeed when a Thing is once done, and past Remedy, we ought to qualify and attemperate our Reproofs, and commiserate, rather than reprimand. But if it be a Business of pure prevention, of stopping a Friend in the Career of his Irregularities, our Applications must be vehement, inexorable, and indefatigable: For this is the proper Season for a Man to shew himself a true Monitor, and a Friend indeed; for we see that even Enemies reprove each other for Faults already committed. As *Diogenes* said pertinently enough to this purpose, That he who would act wisely, ought to be surrounded either with good Friends, or flagrant Enemies; for the one always teach us to

well, and the other as constantly accuse us, if we do ill.

But certainly 'tis much more eligible to forbear the commission of a Fault, by hearkning to the good Advice of our Friends, than afterwards to repent of it, by reason of the Obloquy of our Enemies : And therefore, if for no other Reason, we ought to apply our Reprehensions with a great deal of Art and Dexterity, because they are the most Sovereign Physick that a Friend can prescribe, and which not only require a due Mixture of Ingredients in the Preparation of them, but a seasonable Juncture for the Patient to take them in.

But because, as it has been before observ'd, Reproofs usually carry something of Trouble and Vexation along with them, we must imitate skilful Physicians, who, when they have made an Incision in the Flesh, leave it not open to the Smart and Torment that attends it, but chafe and foment it to assuage the Pain : So he who would admonish dextrously, must not immediately give a Man over to the Sting and Anguish of his Reprehensions, but endeavour to skin over the Sore with a more mild and diverting Converse ; like Stone-Cutters, who, when they have made

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made a Fracture in their Statues, polish and brighten them afterwards: But if we leave them in pain with their Wounds and Resentments, and, as it were, the Marks of our Reproofs yet green upon them, they will hardly be brought to admit of any Lenitive we shall offer for the future. And therefore they who will take upon them to admonish their Friends, ought especially to observe this main Point, Not to leave them immediately upon it, nor abruptly break off the Conference with disobliging and bitter Expressions.

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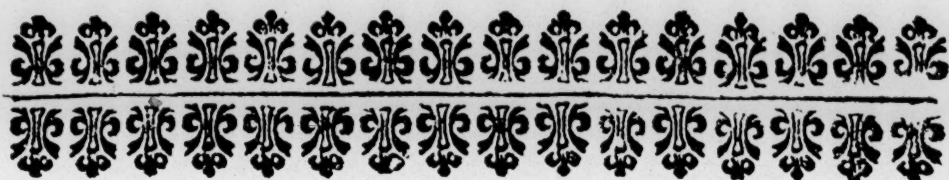


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*That it is not possible to live
pleasurably according to the
Doctrine of EPICURUS.*

Done into English out of the Greek,
by WILLIAM BAXTER, Gent.

EPICURUS's great Confident
and Familiar, *Colotes*, set forth a
Book with this Title to it, *That
according to the Tenets of the other
Philosophers, it's impossible to live.* Now
what occur'd to me then to say against
him, in the defence of those Philosophers,
hath been (a) already put into Writing by
me: But since upon the breaking up of
our Lecture, (b) several Things have hap-
pened to be spoken afterwards in the
Walks in further opposition to his Party,
I thought it not amiss to recollect them
also, if for no other reason, yet for this
one, That those may see, that will needs

be contradicting of other Men, (c) they ought not to run cursorily over the Discourses and Writings of those they would disprove; nor by tearing out one Word here, and another there, or by falling foul upon particular Passages without the Books, to impose upon the Ignorant and Unlearned. Now as we were leaving the School, to take a Walk (as our manner is) in the Green, *Zeuxippus* began to us: In my Opinion the Debate was managed on our side with more Softness, and less Freedom than was fitting; I am sure, (d) *Heracledes* sufficiently signifi'd his disgust at us at parting, for saving our own Heads whole, while he was so warmly engaged against *Epicurus* and *Metrodorus*. Yet you may remember, reply'd *Theon*, how you told them, *Colotes* himself, compared with the Rhetorick of those two Gentlemen, would appear the complaisantest Man alive: For when they have rak'd together the lewdest Terms of Ignominy the Tongue of Man ever used; as, (e) *Buffooneries*, *Trollings*, *Arrogancies*, *Whorings*, *Assassinations*, *Whining Counterfeits*, *Cross-grain'd Fellows*, and *Blockheads*; they fairly throw them in the Faces of *Aristotle*, *Socrates*, *Pythagoras*, *Protagoras*, *Theophrastus*, *Heracledes*, *Hipparchus*, and which not, even of the best and most celebrated Authorities? So that should they pass for very knowing Men upon all other accounts, yet their very Calumnies and Reviling Language would bespeak

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(i) We'll prove,

bespeak them at the greatest distance from Philosophy imaginable: For Emulation can never enter that God-like Confort, nor such Fretfulness as wants Resolution to conceal its own Resentments. (f) *Aristodemus* then subjoin'd; *Heracledes*, you know, is a great Philologist, and that may be the reason why he made *Epicurus* those Amends for the *Poetick Din*, (so that Party stile Poetry) and for the *Fooleries of Homer*; or else, it may be, it was because *Metrodorus* had libell'd that Poet (g) in so many Books. But let us let these Gentlemen pass at present, *Zenxippus*, and rather return to what was charged upon the Philosophers, in the beginning of our Discourse, *That it is impossible to live according to their Tenets*: And I see not why we two may not dispatch this Affair betwixt us, with the good Assistance of *Theon*; for I find this Gentleman (meaning me) is already tir'd. Then *Theon* said to him,

(h) *Our Fellows have that Garland from us won;*

Therefore, if you please,

Let's fix another Goal, and at that run.

We will e'en prosecute them at the Suit of the Philosophers, in the following Form:

(i) We'll prove, if we can, *That 'tis impossible*
to

to live a pleasurable Life according to their Tenets. Bless me! (said I to him, smiling) you seem to me to level your Foot at the very Bellies of the Men, and to design to enter the List with them for their Lives, whilst you go about to rob them thus of their Pleasure; and they cry out to you;

Forbear, w^r are no good Boxers, Sir;

No, nor good Pleaders, nor good Senators, nor good Magistrates neither;

Our proper Talent is to eat and drink,

And to excite such tender and delicate Motions in our Bodies, as may chafe our Imaginations to some jolly Delight or Gaiety. And therefore you seem to me, not so much to take off (as I may say) the pleasurable part, as to deprive the Men of their very Lives, while you will not leave them to live pleasantly. Nay then, said *Theon*, if you thus comment upon me, (k) pray propose some other Question your self, that may be more to your mind. By no means, said I, I am for this, and shall not only hear (l), but answer you too, if you shall require it: But I must leave it to you, which of you shall begin.

Then, after *Theon* had spoken something to excuse himself, *Aristodemus* said, When we had so short and fair a Cut to our Design, how have you blockt up the
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Way before us, by preventing us from joining Issue with the Faction at the very first, upon the single Point of *Seemly* and *Decorous* ! For you must grant, it can be no easy matter to drive Men, already possess'd, that Pleasure is their utmost Good, yet to believe a Life of Pleasure impossible to be attain'd : But now the truth is, that at what time they fail'd of living becomingly, they fail'd also of living pleasurably ; for to live pleasurably, and yet unbecomingly, is even by themselves allow'd inconsistent. *Theon* then said, We may probably resume the Consideration of that in the process of our Discourse ; in the Interim we will make use of their Concessions. Now they suppose their last Good to lie about the Belly, and such other Conveyances of the Body, as let in Pleasure, and not Pain ; and are of opinion, that all the brave and ingenious Inventions that ever have been, were contriv'd at first for the pleasure of the Belly, or the good hope of compassing such pleasure, as the Sage *Metrodorus* informs us. By which, my good Friend, it is very plain, they found their Pleasure in a poor, rotten and unsure Thing, and that is equally (*m*) perforated for Pains, by the very Passages they receive their Pleasures by ; or rather indeed, that admits Pleasure but by a few, but Pain by all its parts : For the whole of Pleasure is (*n*) in a manner in the Joints, Nerves, Feet, and Hands ;
and

and these are oft the Seats of very grievous and lamentable Distempers; as Gouts, corroding Rheums, Gangrenes, and putrid Ulcers. And if you apply to yourself the exquisitest of Perfumes or Gusts, you will find but some one small part of your Body, that is finely and delicately touch'd, while the rest are many times fill'd with Anguish and Complaints. Besides, there is no part of us Proof against Fire, Sword, Teeth, or Scourges, or insensible of Dolours and Aches: Yea, Heats, Colds, and Feavers sink into all our parts alike. But Pleasures, like Gales of soft Wind, move simpering, one towards one Extreme of the Body, and another towards another, and then go off in a Vapour. Nor are they of any long duration neither, but as so many glancing Meteors, are no sooner kindled in the Body, but they are quenched by it. (o) As to Pain, *Æschylus's Philoctetes* affords us a sufficient Testimony:

*The cruel Viper will ne're quit my Foot,
Her dire, invenom'd Teeth have there
ta'ne Root.*

(p) For Pain will not troll off as Pleasure doth, nor imitate it in its pleasing and tickling Touches: But as the Clover twists its perplext and winding Roots into the Earth, and through its courseness abides there a long time: So Pain disperses and
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entangles its Hooks and Roots in the Body, and continues there, not for a Day, or a Night, but for several Seasons of Years, if not for some Revolutions of Olympiads, nor scarce ever departs, unless struck out by other Pains, as by stronger Nails. For who ever drank so long, as those that are in a Fever are a-dry? Or who was ever so long eating, as those that are besieged suffer Hunger? Or where are there any that are so long solaced with the Conversation of Friends, as Tyrants are racking and tormenting? Now all this is owing to the Baseness of the Body, and its natural Incapacity for a pleasurable Life; for it bears Pains better than it doth Pleasures, and is, with respect to those, firm and hardy, but, with respect to these, (*q*) feeble, and soon pall'd. To which add, That (*r*) if we touch a Life of Pleasure, these Men won't give us leave to go on, but will presently confess themselves, that the Pleasures of the Body are but short, or rather indeed but of a Moment's continuance, if they do not design (*s*) to banter us, or else speak it out of Vanity. As when Metrodorus tells us, *We many times spit at the Pleasures of the Body.* Nay, Epicurus saith, *A wise Man, when he is sick, many times laughs in the Extremity of his Distemper.* With what consistence then can those that account the Pains of the Body so light and easy, think so highly of its Pleasures? For should we allow them not to come behind

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hind its Pains, either in duration or magnitude, they would not yet have their being without them: For *Epicurus* hath made the removal of all that pains, the common Definition of them all; as if Nature had intended to advance the pleasurable part only to the destruction of the painful, but would not have it improv'd any further in magnitude; and as if she only diverted her self with certain useless Diversifications, (t) after she hath once arrived to an Abolition of Pain. But now the Passage to this, conjoin'd with an Appetence, which is the measure of Pleasure, is extreme short, and soon over. And therefore the Sense of their narrow Entertainment here, hath obliged them to transplant their last End from the Body, as from a poor and lean Soil, to the Mind, in hopes of producing there, as it were, (u) large Pastures, and fair Meadows of Delights and Satisfactions.

(w) *For Ithac Isle is no fit place,
For mettled Steeds to run a Race.*

Neither can the Joys of our poor Bodies be smooth and equal; but on the contrary must be coarse and harsh, and imixt with much that is displeasing and inflam'd.

Zeuxippus then said, And do you not think then, they take the right course, to begin at the Body, where they observe
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They do, by *Jove*, I said ; and, if after removing thither, they have indeed found something more consummate than before, a Course too as well agreeing with Nature, as becoming Men adorn'd with both Contemplative and Civil Knowledg. But if after all this, you still hear them cry out, and protest, That the Mind of Man can receive no Satisfaction or Tranquillity from any thing under Heaven, but from the Pleasures of the Body, either in possession or expectance, and that these are its proper and only Good ; can you forbear thinking they make use of the Soul, but as (y) a fresh Cask for the Body, while they mellow their Pleasure by shifting it thither, as they rack Wine out of an old and leaky Vessel into a new one, and then imagine they have perform'd some extraordinary and very fine thing ? True indeed, (z) a fresh Pipe may both contain and recover Wine that Age hath decay'd ; but the Mind, receiving but the remembrance only of past Pleasure, like a kind of Scent, retains that, and no more. For as soon as it hath given one hifs in the Body, it immediatly expires ; and that little of it that stays behind in the Memory, is but flat, and like a queasie Fume : As if a Man should lay up and treasure (a) in his Fancy, what

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what he either ate or drank yesterday, that he may have recourse to that when he wants fresh Fare. See now how much more temperate (*b*) the *Cyrenaicks* are, who, tho they have drunk out of the same Bottle with *Epicurus*, yet will not allow Men so much as to practise their Amours by Candle-Light, but only under the Covert of the Dark, for fear Seeing should fasten too quick an Impression of the Images of such Actions upon the Fancy, and thereby too frequently inflame the Desire. But these Gentlemen account it the highest Accomplishment of a Philosopher, to have a clear and retentive Memory of all the various Figures, Passions, and Touches of past Pleasure. We will not now say, they present us with nothing worthy the Name of Philosophy, while they leave the Refuse of Pleasure in their wise Man's Mind, as if it could be a Lodging for Bodies. But that it's impossible such things as these should make a Man live pleasurably, I think abundantly manifest from hence : (*c*) For it will not perhaps seem strange, if I assert, That the Memory of Pleasure past brings no pleasure with it, (*d*) at what time it seems little in the very Enjoyment, or to Men of that Abstinence (*e*) as to account it for their Benefit to retire from its first Approaches, when even the most amaz'd and sensual Admirers of corporeal Delights, remain no longer in their gawdy and pleasant Humour, than their Pleasure lasts them.

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them. What remains is but an empty Shadow and Dream of that Pleasure, that hath now taken Wing, and is fled from them, and that serves but for Fuel to foment their untam'd Desires : Like as in those that dream they are a-dry, or in Love, their unaccomplisht Pleasures and Enjoyments do but excite the Inclination to a greater keenness. Nor indeed can the remembrance of past Enjoyments afford them any real Contentment at all, but must serve only with the help of a quick Desire, to raise up very much of Outrage and stinging Pain out of the Remains of a feeble and befooling Pleasure. *f*) Neither doth it besit Men of Continence and Sobriety, to exercise their thoughts about such poor things, or to do *(g)* what one twitted *Carneades* with, to reckon, as out of a Diurnal, how oft they have lain *(h)* with *Hedera*, or *Leontion*, or where they last drunk *Thasian* Wine, or at *(i)* what Twentieth-day Feast they had a costly Supper : For such Transport and Captivatedness of the Mind to its own Remembrances, as this is, would shew a deplo- rate and bestial Restlessness and Raving towards the present and hop'd for Acts of Pleasure. And therefore I cannot but look upon the Sense of these Inconvenien- cies, as the true Cause of their retiring at last to a Freedom from Pain, and a firm State of Body ; as if living pleasurably could lie in bare imagining this either past

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or future to some Persons. True indeed it is, that a sound State of Body, and a good Assurance of its continuing, must needs afford a most transcending and solid Satisfaction to all Men capable of Reasoning. But yet look first what work they make, while they course this same Thing, whether it be Pleasure, Exemption from Pain, (k) or good Health, up and down, first from the Body to the Mind, and then back again from the Mind to the Body, being compell'd to return it to its first Origin, lest it should run out, and so give them the slip. Thus they pitch the pleasur'd part in the Body, (l) (as they term it) upon the complacent part in the Mind, and yet conclude again with the good hopes that complacent part hath in the pleasur'd. Indeed what wonder is it, if when the Foundation shakes, the Superstructure totter? Or that there should be no sure Hope, nor unshaken Joy in a Matter that suffers so great Concussion and Changes, as continually attend a Body expos'd to so many Violences and Strokes from without, and that hath within it the Origins of such Evils as human Reason cannot avert. For if it could, no understanding Man would ever fall under Stranguries, Gripes, Consumptions, or Dropsies; with some of which *Epicurus* himself did conflict, and *Polyænus* with others, and others of them were the Deaths of *Neocles* and (m) *Agathobulus*. And this we mention, not to dis-

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disparage them, knowing very well that *Pherecydes* and *Heracitus*, both very excellent Persons, labour'd under very uncouth and calamitous Distempers. We only beg of them, if they will own their own Diseases, and not by noisy Rants and popular Harangues incur the Imputation of false Bravery, either not to take the Health of the whole Body for the ground of their Content, or else not to say, that Men under the extremities of Dolours and Diseases, can yet railly and be pleasant. For a sound and hail Constitution of Body is indeed a thing that often happens, but a firm and stedfast Assurance of its Continuance can never befall any intelligent Mind. But as at Sea (according to *Aeschylus*)

(n) *Night to the ablest Pilot Trouble brings.*

(And so will a Calm too, for no Man knows what will be,) So likewise is it impossible for a Soul, that dwells in a healthful Body, and that places her Good in the Hopes she hath of that Body, to perfect her Voyage here without Frights or Waves. For Man's Mind hath not, like the Sea, its Tempests and Storms only from without it, but it also raises up from within far more and greater Disturbances. And a Man may with more reason look for constant fair Weather in the midst of Winter, than for perpetual Exemption

from Afflictions in his Body. For what else hath given the Poets occasion to term us *One-day Animals*, *Uncertain*, and *Unfixt*? and to liken our Lives to Leaves, that both spring and fall in the compass of a Summer; but the unhappy, calamitous, and sickly Condition of the Body, whose very utmost Good we are warn'd to dread and prevent? *For an exquisite Habit, Hippocrates saith, is slippery and hazardous.* And,

*He that but now look'd jolly, plump and stout,
Like a Star shot by Jove, is now gone out.*

As it is in *Euripides*. And it is a vulgar Persuasion, that very handsom Persons, if seen first, oft suffer damage by Envy and an evil Eye; for that a Body at its utmost vigour, will through delicacy very soon admit of Changes. But now that these Men are miserably unprovided for an undisturbed Life, you may discern even from what themselves advance against others: For they say, that those that commit Wickedness, and incur the displeasure of the Laws, live in constant Misery and Fear; for that, tho they may perhaps attain to Privacy, yet is it impossible they should ever be well assur'd of that Privacy: Whence the ever-impending Fear of the future will not permit them to have either Complacency or Assurance
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in their present Circumstances. But they consider not how they speak all this against themselves: For a sound and healthy State of Body they may indeed oftentimes possess; but that they should ever be well assur'd of its continuance, is impossible, but must of necessity be in constant disquiet and pain for the Body, with respect to Futurity; and if not, why do they then look for a firm and stedfast Assurance from it, when (o) they know they could never yet attain it? But to do no Wickedness, will contribute nothing to our Assurance; for it is not suffering unjustly, but suffering in it self, that's dismaying: Nor can it be a matter of Trouble to be engaged in Villanies ones self, and not afflictive to suffer by the Villanies of others. Neither can it be said, that the Tyranny of *Lachares* was less, if it was not more, calamitous to the *Athenians*, and that of *Dionysius* to the *Syracusans*, than they were to the Tyrants themselves: For it was disturbing, that made them be disturb'd; and their oppressing and pestering of others first, gave them occasion to expect to suffer ill themselves. Why should a Man recount the Outrages of Rabbles, the Barbarities of Thieves, or the Villanies of Inheritors, or yet the Contagions of Airs, and (p) the Concurfions of Seas, by which *Epicurus* (as himself writeth) was (q) in his Voyage to *Lampsacus*, within very little of drowning? The very Composition

of the Body, it containing in it the matter of all Diseases, and (to use a Pleasantry of the Vulgar's) *cutting Thongs for the Beast out of its own Hide*, I mean, Pains out of the Body, is sufficient to render Life perilous and uneasy, and that to the Good, as well as to the Bad, if they have learnt to place their Complacency and Assurance in the Body, and the hopes they have of it, and in nothing else; as *Epicurus* hath written, as well in many other of his Discourses, as in that *Of Man's End*. They therefore assign not only a treacherous and unsure Ground of their pleasurable Living, but also one in all respects despicable and little, if the escaping of Evils be the matter of their Complacency and last Good. But now they tell us, *Nothing else can be so much as imagin'd, and that Nature hath no other Place to bestow her Good in, but only that out of which her Evil hath been driven*; as *Metrodorus* speaks (r) in his Book *against the Sophists*. So that this single thing, to escape Evil, is their supreme Good; for there's no room to lodge this Good in, where no more of what's painful and afflicting goes out. Like unto this is that of *Epicurus*, where he saith, *The very Essence of Good arises from the escaping of Bad, and a Man's remembering, recollecting, and rejoicing within himself, (s) that this hath befallen him: For what occasions transcending Joy, (he saith) is some great impending Evil escap'd, and*

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in this lies the very Nature and Essence of Good, if a Man consider it aright, and contain himself when he hath done, and not ramble and prate idly about it. O the rare Satisfaction and Felicity these Men enjoy, that can thus rejoice for having undergone no Evil, nor endur'd either Sorrow or Pain! Have they not reason, think you, to value themselves for such things as these, and to say as they are wont, when they stile themselves Immortals, and Equals to Gods? And when through the Excessiveness and Transcendency of the blessed Things they enjoy, they rave even to the degree of whooping and hollowing, for very satisfaction that to the shame of all Mortals they have been the only Men that could find out this Celestial and Divine Good, that lies in an Exemption from all Evil! So that their Beatitude differs little from that of Swine and Sheep, while they place it in a meer tolerable and contented State, either of the Body, or of the Mind upon the Body's account. For even the more ingenious and airy sort of Brutes do not esteem (t) escaping of Evil their last End, but when they have taken their Repast, they are disposed next by Fulness to Singing, and they divert themselves with swimming and flying; and their Gaiety and Sprightliness prompt them to entertain themselves with attempting to counterfeit all sorts of Voices and Notes; and then they make their Caresses to one another,

by skipping and dancing one towards another ; Nature inciting them, after they have escap'd Evil, to look after some Good, or rather to shake off what they find uneasy and disagreeing, as an Impediment to their pursuit of something better and more congenial. For what we cannot be without, deserves not the Name of Good ; ~~but that~~ which claims our Desire and Preference, must be something beyond a bare Escape from Evil : And so, by *Jove*, must that be too, that's either agreeing or congenial to us, according to *Plato*, who will not allow us to give the Name of Pleasures to the bare Departures of Sorrows and Pains, but would have us look upon them rather as obscure Draughts and Mixtures of agreeing and disagreeing, as of black and white, while the Extremes would advance themselves to a middle Temperament. But oftentimes Unskilfulness and Ignorance of the true Nature of the Extreme, (*u*) occasions some to mistake the middle Temperament for the extreme and outmost part : And thus do *Epicurus* and *Metrodorus*, while they make avoiding of Evil to be the very Essence and Consummation of Good ; and so receive but as it were the Satisfaction of Slaves, or of Rogues newly discharg'd the Goal, who are well enough contented, if they may but wash and supple their Sores, and the Stripes they receiv'd by whipping, but never in their Lives had one taste or
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Torments hereafter. For it is *Epicurus* himself that tells us, that (b) *had our Surmises about the Meteors in the Air, and our foolish Apprehensions of Death, and the Pains that ensue it, given us no disquiet, we had not then needed to contemplate Nature for our Relief.* For neither have the Brutes any weak Surmises of the Gods, or fond Opinions (c) about Things after Death, to disorder themselves with; nor have they as much as Imagination or Notion that there is any thing in these to be dreaded. I confess, had they left us the benign Providence of God as a Presumption, wise Men might then seem, by reason of their good hopes from thence, to have something towards a pleasurable Life that Beasts have not: But now since they have made it the Scope of all their Discourses of God, that they may not fear him, but be eas'd of all concern about him, I much question, whether those that never thought at all of him, have not this in a more confirm'd degree than they that have learn'd to think he can do no harm: For if they were never free'd from Superstition, they never fell into it; and if they never laid aside a disturbing Conceit of God, they never took one up. The like may be said as to Hell, and the future State: For tho (d) neither the Epicurean nor the Brute can hope for any Good thence; yet such as have no forethought of Death at all, cannot but be less amus'd and scar'd with what comes after

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 ut most rational,

For it is *Ep.* after it, than they that betake themselves
 that (b) had to the Principle, (e) *That Death is nothing to*
us. But something to them it must be, at
 least so far as they concern themselves
 to reason and contemplate about it : But
 now the Beasts are wholly exempted from
 thinking of what appertains not to them ;
 and if they flie from Blows, Wounds,
 and Slaughters, they fear no more in
 Death than is dismaying to the Epicurean
 himself. Such then are the Things they
 boast to have attained by their Philosophy.
 Let us now see what those are (f) they de-
 prive themselves of, and chase away from
 them. For those Diffusions of the Mind
 that arise from the Body, and the pleasing
 Condition of the Body, if they be but
 moderate, appear to have nothing in them
 that's either great or considerable ; but if
 they be excessive, besides their being vain
 and uncertain, they are also importune
 and petulant ; nor should a Man term them
 either mental Satisfactions or Gaieties,
 but rather corporeal Gratifications, they
 being at best but the Simperings and Effem-
 inacies of the Mind. But now such as
 justly deserve the Names of Complacen-
 cies and Joys, are wholly refin'd from their
 contraries, and are immixt with neither
 Vexation, Remorse, nor Repentance ;
 and their Good is congenial to the Mind,
 and truly mental and genuine, and not su-
 per-induc'd : Nor is it devoid of Reason,
 but most rational, as springing either from
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that in the Mind that's contemplative and enquiring, or else from that part of it that is active and heroick: Either of which, how many and how great Satisfaction it affords us, he that would, can never relate. But to hint briefly at some of them. We have the Historians before us, which tho they find us many and delightful Exercises, yet they still leave our Desire after Truth insatiate and uncloy'd with Pleasure, through which even Lies are not without their Grace. Yea, Tales and Poetick Fictions, while they cannot gain upon our Belief, yet have something in them that's charming to us: For do but think with your self, with what a sting we read *Plato's Atlantick*, and the Conclusion of the *Iliad*, and how we hanker and gape after the rest of the Tale, as when some beautiful Temple or Theater is shut up. But now the informing of our selves with the Truth her self, is a thing so delectable and lovely, as if our very Life and Being were for the sake of knowing. And the darkest and grimmest Things in Death are its Oblivion, Ignorance and Obscurity. Whence, by *Jove*, it is, that almost all Mankind encounter with those that would destroy the Sense of the Departed, as placing the very whole of their Life, Being, and Satisfaction solely in the sensible and knowing part of the Mind. For even the Things that grieve and afflict us, yet afford us a sort of Pleasure in the hearing.

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And it is often seen, that those that are disordered by what is told them, even to the degree of weeping, notwithstanding (g) require the telling of it. So he in the Tragedy ;

*Alas ! I feel't, and dread it to relate.
I dread to hear it too, but I must hav't.*

But this may seem perhaps a sort of Intemperateness of Delight in knowing every thing, and as it were (h) a Stream violently bearing down the reasoning Faculty. But now when a Story that hath in it nothing that's troubling and afflictive, treats of great and heroick Enterprizes with a potency and grace of Stile, such as we find in *Herodotus's* Grecian, and in *Xenophon's* Persian History, or in what,

*Inspir'd by heav'nly Gods, sage Homer
sung ;*

Or in the *Travels of Endoxus*, the *Foundations and Republicks of Aristotle*, and the *Lives of famous Men* compil'd by *Aristoxenus* : These will not only bring us exceeding much and great Contentment, but such also as is clean and secure from Repentance. And who could take greater satisfaction, either in eating when a-hungry, or in drinking when a-dry, amongst the *Phaeacks*, than in going over *Ulysses's* Relation of his own Voyage and Rambles ? And what

what Man could be better pleas'd with the Embraces of the most exquisite Beauty, than with sitting up all Night to read over what *Xenophon* hath written of *Panthea*, or *Aristobulus* of *Timoclea*, or *Theopompus* of *Thisbe*? But now these appertain all solely to the Mind. But they chase away from them the Delights (i) that accrue from the Mathematicks also. Tho the Satisfactions we receive from History have in them something simple and equal; but those that come from Geometry, Astronomy, and Musick, inveigle and allure us with a sort of Nimbleness and Variety, and want nothing that's tempting and engaging, their Figures attracting us as so many Charms, whereof whoever hath once tasted, if he be but competently skill'd, will run about, chanting that in *Sophocles*,

(k) *I'm mad, the Muses with new Rage inspire me.*

(l) And again,

I'll mount the Hill, my Lyre, my Numbers fire me.

Nor doth *Thamyra* break out into Poetick Raptures upon any other Score; nor, by *Jove*, *Eudoxus*, *Aristarchus*, or *Archimedes*. And when the Lovers of the Art of Painting are so enamour'd with the Charmingness of their own Performances, that
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Nicias, as he was drawing the *Evocation of Ghosts* in *Homer*, often ask'd his Servants, whether he had din'd or no? And when King *Ptolemy* had sent him threescore Talents for his Piece, after it was finished, he neither would accept the Money, nor part with his Work. What and how great Satisfaction may we then suppose to have been reap'd from Geometry and Astronomy, by *Euclid*, when he wrote his *Perspectives*? by *Philippus*, when he had perfected his Demonstration of the Figure of the Moon? by *Archimedes*, when with the help of a certain Angle he had found the Sun's Diameter to make the same part of the largest Circle, that that Angle made of four Right-ones? and by *Apollonius* and *Aristarchus*, who were the Inventers of some other Things of the like nature? The bare contemplating and comprehending of which now engender in the Learners both unspeakable Delights, and a marvellous height of Spirit. And it doth in no wise beseem me, by comparing with these the fulsom Debauches of Victualling Houses and Stews, to contaminate *Helicon* and the Muses,

*Where Swain his Flock ne're fed,
Nor Tree by Hatchet bled.*

But these are the verdant and untrampled Pastures of ingenious Bees; but those are more like the Mange of lecherous Boars and

and He-goats. And tho a voluptuous Temper of Mind be naturally fantastick and precipitate, yet never any yet sacrificed an Ox for joy that he had gain'd his Will of his Mistress; nor did any ever wish to die immediately, might he but once satiate himself with the costly Dishes and Comfits at the Table of his Prince. But now *Endoxus* wish'd he might stand by the Sun, and inform himself of the Figure, Magnitude, and Beauty of that Luminary, tho he were, like *Phaethon*, consumed by it. And *Pythagoras* offered an Ox in Sacrifice, for having compleated the Lines of a certain Geometrick Diagram (*m*) as *Apollo-dorus* tells us,

When the fam'd Lines Pythagoras devis'd,

(*n*) *For which a splendid Oxe he sacrific'd.*

Whether it was that by which he shew'd, that the Line that regards the Right-Angle in a Triangle, is equivalent to the two Lines that contain that Angle, or the Problem about the *Area* of the Parabolick Section of a Cone. And *Archimedes's* Servants were forc'd to hale him away from his Draughts, to be anointed in the Bagnio; but he notwithstanding drew the Lines upon his Belly with his *Strigil*: And when he had understood as he was washing, (as the Story goes of him) the proportion of

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of (o) Gold in King *Hieron's* Crown by the Water's flowing over the Bathing-Stool, (p) he leap'd up as one possess'd or inspir'd, crying, *I have found it*; which after he had several times repeated, he went his way. But we never yet heard of a Glutton, that exclaim'd (q) with such vehemence, *I have eaten*; or of an amorous Gallant, that ever cry'd, *I have kiss'd*, among the many Millions of dissolute Debauchees, that both this and preceding Ages have produc'd. Yea, we abominate those that make mention of their great Suppers with too luscious a Gust, as Men over-much taken with mean and abject Delights. But we find our selves in one and the same Extasy with *Eudoxus*, *Archimedes*, and *Hipparchus*; and readily give Assent to *Plato*, when he saith of the Mathematicks, *That while Ignorance and Unskilledness make Men despise them, they still thrive notwithstanding by reason of their Charmingness, in despite of Contempt*. These then so great and so many Pleasures, and that run (r) like perpetual Springs and Rills, these Men decline and avoid; nor will they permit those that put in among them, so much as to take a taste of them, but bid them hoise up the little Sails of their paltry Cock-Boats, and fly from them. Nay, they all, both He- and She-Philosophers, beg and entreat (s) *Pythocles*, for dear *Epicurus's* sake, *Not to affect or make such account of the Sciences called Liberal*. And when they cry up
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and defend one *Apelles*, they write of him, *That he kept himself clean by refraining himself all along from the Mathematicks.* But as to History (to pass over their Averfedeness to other kinds of Compositions) I shall only present you with the Words of *Metrodorus*, who in his *Treatise of the Poets* writes thus : *Wherefore let it never disturb you, if you know not either what side Hector was of, or the first Verses in Homer's Poem, or again, what is in its middle.* But that the Pleasures of the Body spend themselves like the Winds called *Etesia*, or *Anniversary*, and utterly determine when once Age is past its Vigour, *Epicurus* himself was not insensible ; and therefore he makes it a Problematick Question, Whether a sage Philosopher, when he is an old Man, and disabled for Enjoyment, *may not still be recreated, with having handsom Girls to feel and grope him?* Being not, it seems, of the Mind of old *Sophocles*, who thank'd God he had at length escap'd from this kind of Pleasure, as from an untame and furious Master. But in my opinion, it would be more advisable for these sensual Lechers, when they see that Age will dry up so many of their Pleasures, and that, as *Euripides* saith,

Dame Venus is to ancient Men a Foe.

In the first place to collect and lay up in store, as against a Siege, these other Pleasures,

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asures, as a sort of Provision that will not
impair and decay, that then after they
have celebrated the Venereal Festivals of
Life, they may spend a cleanly After-
Feast in reading over the Historians and
Poets, or else in Problems of Musick and
Geometry : For it would never have come
into their Minds, so much as to think of
these purblind and toothless Gropings and
Spurtings of Lechery, had they but learnt,
if nothing more, but to write Comments
upon *Homer* or *Euripides*, as *Aristotle*, *He-
ed Erefia*, or *Aracclides*, and *Dicaarchus* did. But I verily
persuade my self, that their neglecting to
take care for such Provisions as these, and
finding all the other Things they employ'd
themselves in, (as they use to say of Ver-
ue) but *insipid and dry*, and being wholly
set upon Pleasure, and the Body no longer
supplying them with it, gave them occasi-
on to stoop to do Things both mean and
shameful in themselves, and unbecoming
their Age : as well when they refresh their
Memories with their former Pleasures, and
serve themselves of old ones, as it were,
long since dead, and laid up in Pickle for
the purpose, when they cannot have fresh
ones; as when again they offer violence to
Nature, by suscitating and chafing in their
decay'd Bodies, as in cold Embers (u) o-
ther new ones equally senseless, they having
not, it seems, their Minds stor'd with any
congenial Pleasure, or that is (w) worth
the rejoycing at. As to the other Delights

the Mind, we have already treated of them, as they occurred to us. But their Averfedness and Dislike to Musick, that affords us so great Delights, and such charming Satisfactions, a Man could not forget that would, by reason of the inconsistency of what *Epicurus* saith, when he pronounceth in his Book called his *Doubts*, his wise Man ought to be a Lover of publick Spectacles, and to delight (x) above any other Man, in the Musick and Shews of the *Bacchanals*; and yet he will not admit of Musick-Problems, or of the Critical Enquiries of Philologists, no, not so much as at a Computation. Yea, he advises such Princes as are Lovers of the Muses, *rather to entertain themselves at their Feasts, with either some Narration of Military Adventures, or with the importune Scurilities of Drolls and Buffoons, than to engage in Disputes about Musick, or in Questions of Poetry*: For this very thing he had the Face to write in his *Treatise of Monarchy*, as if he were writing to *Sardanapalus*, or to *Naratus Basha* of *Babylon*. For neither would a *Hieron*, or an *Attalus*, or an *Archelaus* be persuaded to make an *Euripides*, a *Simonides*, a *Melanippides*, a *Crates*, or a *Diodotus* to rise up from their Tables, and to place such *Scaramuchio's* in their Rooms, as a *Cardax*, an *Agriantes*, or a *Callias*, or a *Thrasonides*, or *Thrasileon*, to make People disorder the House with hollowing and clapping. Had the great *Ptolemy*, who was

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Part 4. according to EPICURUS.

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was the first that form'd a Consort of Musicians, but met with these excellent and Royal Admonitions, would he not, think you, have thus addressed himself to the *Samians* ?

O Muse, whence art malign'd thus ?

For certainly it can never belong to any *Athenian*, to be in such Enmity and Hostility with the Muses. But,

*No Animal accurst by Jove,
Musick's sweet Charms can ever love.*

What say'st thou now, *Epicurus* ? Wilt thou get thee up betimes in the Morning, and go to the Theater, to hear the Harpers and Flutists play ? But if a *Theophrastus* discourse at thy Table of *Concords* ; or an *Aristoxenus*, of *Varieties* ; or if an *Aristophanes* play the Critick upon *Homer* ; wilt thou presently, for very dislike and abhorrence, clap both thy hands upon thy Ears ? And do they not hereby make the *Scythian* King *Ateas* more musical than this comes to, who, when he heard that admirable Flutist (y) *Aminias*, detain'd then by him as a Prisoner of War, playing upon the Flute at a Computation, swore he had rather hear his own Horse neigh ? And do they not also profess themselves to stand at an implacable and irreconcilable Defiance with whatever is generous and

becoming? And indeed what do they ever embrace or affect, that's either genteel or regardable, when it hath nothing of Pleasure to accompany it? And would it not far less affect a pleasurable way of living, to be, like Beetles and Vulturs, disgusted with Perfumes and Odours, than to shun and abhor the Conversation of learned Criticks and Musicians? For what Flute or Harp ready tun'd for a Lesson, or,

*What sweetest Consort e're with artful
Noise,*

*(2) Warbl'd by softest Tongue, and best-
tun'd Voice,*

Ever gave *Epicurus* and *Metrodorus* such content, as the Disputes and Precepts about Consorts gave *Aristotle*, *Theophrastus*, *Hieronimus*, and *Dicaearchus*; and also (a) the Problems about Flutes, Rhythms, and Harmonies. As for Instance, Why the longer of two Flutes of the same Longitude should speak flatter? Why, if you raise the Flute, all its Notes will be sharp; and flat again, if you stoop it? And why, when clapt to another, (b) it will sound flatter; and sharper again, when taken from it? Why also, if you scatter Chaff or Dust about the *Orchestra*, or *Dancing-Place* of a Theater, the Spectators Eyes will be blinded? And why, when one would have set up a Copper *Alexander* for a Frontispiece to a Stage at *Pella*, the Architect

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chitect advis'd to the contrary, because it would spoil the Actors Voices? And why, of the several kinds of Musick, the *Chromatick* will diffuse, and the *Harmonick* compose the Mind? But now the several Humours of Poets, their differing Turns and Forms of Stile, and the Solutions of their difficult Places, have conjoin'd with a sort of Dignity and Politeness, somewhat also that's extreme agreeable and charming, insomuch that to me they seem to do what was once said by *Xenophon*, to make a Man even to forget the Joys of Love, so powerful and overcoming is the Pleasure they bring us, of which these Gentlemen have not the least share, nor do they so much as pretend or desire to have any. But while they are sinking and depressing their contemplative part into the Body, and dragging it down by their sensual and intemperate Appetites, as by so many Weights of Lead, they make themselves appear little better than Hostlers or Graziers, that still ply their Cattel with Hay, Straw, or Grass, looking upon such Provender as the properest and meetest Food for them: And is it not e'en thus they would swell the Mind with the Pleasures of the Body, as Hogherds do their Swine, while they will not allow it can be gay any longer (c) than it is hoping, sensing or remembring something that refers to the Body, but will not have it either to receive or seek for any congenial Joy or

Satisfaction from within it self? Tho what can be more absurd and unreasonable, than when there are two things that go to make up the Man, a Body and a Soul, and the Soul besides hath the Prerogative of governing; that the Body should have its peculiar, natural, and proper Good, and the Soul none at all, but must sit gazing at the Body, and smiler at its Passions, as if she were pleas'd and affected with them, tho indeed she be all the while wholly untouch'd and unconcern'd, as having nothing of her own to chuse, desire, or take delight in? For they should either pull off the Vizor quite, and say plainly, *That Man is all Body*, (as some of them do, that take away all Mental Being) or, if they will allow us to have two distinct Natures, they should then leave to each its proper Good and Evil, agreeable and disagreeable; as we find it to be with our Senses, each of which is peculiarly adapted to its own Sensible, tho they all very strangely intercommune one with another. Now the Intellect is the proper Sense of the Mind, and therefore that it should have no congenial Speculation, Movement, or Affection of its own, the attaining to which should be matter of Complacency to it, is the most irrational thing in the World; If I have not, by *Jove*, unwittingly done the Men wrong, and been my self impos'd upon by some that may perhaps have calumniated them. Then I said

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said to him, If we may be your Judges,
you have not ; yea, we must acquit you
from having offer'd them the least in-
dignity ; and therefore pray dispatch the
rest of your Discourse with Assurance.
How ! said I, and shall not *Aristodemus*
then succeed me , if you are tir'd out
your self ? *Aristodemus* said, With all my
Heart, when you are as much tir'd as
he is ; but since you are yet in your vi-
gour, pray make use of your self, my no-
ble Friend, and don't think to pretend
weariness. *Theon* then replied, What is
yet behind, I must confess, is very easy ;
it being but to go over the several Plea-
sures contained in that part of Life that
consists in Action. Now themselves some-
where say, *That there is far more Satis-*
faction in doing, than in receiving Good ; and
Good may be done many times, it's true,
by Words, but the most and greatest part
of Good, consists in Action, as the very
name of Beneficence tells us, and them-
selves also attest. For you may remem-
ber, continued he, we heard this Gentle-
man tell us (*d*) but now, what Words *Epi-*
curus utter'd, and what Letters he sent
to his Friends, applauding and magnify-
ing *Metrodorus*, *how bravely, and like a Spark*
(*e*) he quitted the City, and went down
to the Port *Pireæum*, to relieve *Mithres* the
Syrian, and this, though *Metrodorus* did
not then do any thing at all. What
and how great then may we presume the
Plea-

Pleasures of *Plato* to have been (f) when *Dion* by the measures he gave him, Deposed the Tyrant *Dionysius*, and set *Sicily* at Liberty? And what the Pleasures of *Aristotle* when he rebuilt his Native City *Stagira*, then levell'd with the ground, and brought back its exil'd Inhabitants? And what the Pleasures of *Theophrastus* and of *Phidias*, when they cut off the Tyrants of their respective Countreys? For what need a Man recount to you, who so well know it, how many particular Persons they reliev'd, not by sending them a little *Wheat*, or a measure of *Meal* (as *Epicurus* did to some of his Friends) but by procuring Restoration to the Banish'd, Liberty to the Imprison'd, and Restitution of Wives and Children to those that had been bereft of them? But a Man could not that would pass by the sottish stupidity of the Man, that though he tramples under Foot, and Vilifies the great and generous Actions of *Themistocles* and *Miltiades*, yet writes these very words to his Friends about himself. (g) *You have given a very gallant and noble Testimony of your care of me, in the provision of Corn you have made for me, and have declar'd your Affection to me by Signs that mount to the very Skies.* So that should a Man but take that poor parcel of Corn out of the great Philosophers Epistle, it might seem to be the recital of some Letter of Thanks for the Delivery or Preservation of all *Greece*, or of

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of the Commons of *Athens* : We will now forbear to mention that Nature requires very large and chargeable Provisions to be made for the accomplishing of the Pleasures of the Body ; nor can the height of Delicacy be had in Frumenty and Lentile Pottage, but Voluptuous and Sensual Appetites expect costly Dishes, *Thasian* Wines, Perfumed Unguents, and varieties of Pastry works,

And Cakes by Female hands wrought artfully,

Well steep't i'th Liquor of the Gold-wing'd Bee.

And besides all this, handsom young Lasses too ; (h) Such as *Leontion*, *Boidion*, *Hedeia*, and *Nikidion*, that were wont to rove about in (i) *Epicurus's* Philosophick Garden. But now such Joys as suit the Mind must undoubtedly be grounded upon a Grandeur of Actions, and a splendor of Worthy Deeds, if Men would not seem little, ungenerous, and puerile, but on the contrary, bulky, firm and brave. But for a Man to be Elated (k) for his sweet and pretty humour, like *Tarpaulins* upon the Festivals of *Venus*, and to vaunt himself for that when he was sick of an *Askites*, he notwithstanding call'd his Friends together to certain Collations, and grudged not his Dropsy the satisfaction of good Liquors, and because when he call'd to re-

remembrance the last words of *Neocles*, he was melted with a peculiar sort of Joy, intermixt with Tears, no Man in his right Senses would call these true Joys or Satisfaction. Nay, I will be bold to say, that if such a thing, as (l) that they call a *Sardinian* or *grinning Laughter*, can happen to the Mind; it is to be found in these forcings and crying Laughters. But if any will needs have them still call'd by the names of Joys and Satisfaction; let him but yet think how far they are exceeded by the Pleasures that here ensue.

*Our Counsels have proud Sparta's Glory
clipt.*

And,
*Stranger, this is his Country, Rome's
great Star.*

And again this,
*I know not which to guess thee, Man or
God.*

Now when I set before my eyes the brave Atchievements of *Thrasylulus*, and of *Pelopidas*, and *Aristides* engag'd at *Plataea* and *Miltiades* at *Marathon*, I am here constrain'd with *Herodotus* to declare it my Opinion, *That in an Active state of life, the Pleasure far exceeds the Glory.* And (m) *Epaninondas* herein bears me witness also, when he saith (as is reported of him;) *That the greatest satisfaction he ever receiv'd in his Life, was that his Father and Mother*
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had liv'd to see the Trophy set up at Leuctra, when himself was General. Let us then compare with Epaminondas's, Epicurus's Mother, rejoicing that she had liv'd to see her Son cooping himself up in a little Garden, and getting Children in common with Polyænus upon (n) the Strumpet of Kyzicum. As for Metrodorus's both Mother and Sister, how extravagantly rejoic'd they were at his Nuptials, appears by the Letters he wrote to his Brother in answer to his, that is, out of his own Books: Nay, they tell us, bellowing, they have not only liv'd a Life of Pleasure, but also exult and sing Hymns in the Praise (o) of their own Living. Though when our Servants celebrate the Festivals of Saturn, or go in Procession at the time of the rural Bacchanals, you would scarcely brook the hollowing and din they make, while the intemperateness of their Joy, and their insensibleness of Decorum, make them act and speak such things as these.

Lean down Boy; why dost sit? Let's tope like mad.

Here's Belly-Timber store; ne're spare it Lad.

Straight these Huzza like wild: One fills up Drink;

Another plaits a Wreath, and crowns the brink

Oth

O'er teeming Bowl. Then to the verdant
 Bays,
 (p) All chant rude Carolls in Apollo's
 Praise;
 While' one with forced Notes on Hauboy
 toots,
 Till he from Bed his pretty Consort boots.

And are not *Metrodorus's* words something like to these, when he writes to his Brother thus; *It is none of our business to preserve the Greeks, or to get them to bestow Garlands upon us for our Wit; but to Eat well, and Drink good Wine, Timocrates, so as not to offend, but pleasure our Stomachs.* And he saith again, in some other place in the same Epistles; *How gay and how assured was I (q) when I had once learn'd of Epicurus the true way of gratifying my Stomach; for, believe me, Philosopher Timocrates, our prime good lies at the Stomach.* (r) In brief, these Men draw out the dimensions of their Pleasures, by the Stomach solely, as both its Centre and Circumference. And the Truth is, it is impossible for those Men ever to participate of a Generous and Princely Joy, and such as enkindles a height of Spirit in us (s) and sends forth to all Mankind an unmade Hilarity, and calm Serenity, that have taken up a sort of Life that's Confined, Unsocial, Inhumane, and Uninspir'd towards the esteem of the World, and the love of Mankind. (t) For the Soul of Man is not an abject, little,

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little, and ungenerous thing; nor doth it extend its desires, (as *Pourcontrels* do their Claws,) unto eatables only, (u) yea, these are in an instant of time taken off by the least plenitude;) but when its Efforts towards what's Brave and Generous, and the Honours and Caresses that accrue therefrom, are now in their consummate vigour; this Life's duration cannot limit them, but the desire of Glory, and the love of Mankind grasp at whole Eternity; and wrestle with such Actions and Charms as bring with them an ineffable Pleasure, and such as good Men, though never so fain, cannot decline, they meeting and accosting them on all sides, and surrounding them about, while their being beneficial to many, occasions Joy to themselves.

As he passes through the throngs ith City,

All gaze upon him as some Deity.

For he that can so affect and move other Men, as to fill them with Joy and Rapture, and to make them long to touch him and salute him, cannot but appear even to a Blind-Man to possess and enjoy very extraordinary Satisfaction in himself: And hence it comes that such Men are both indefatigable and undaunted in serving the Publick; and we still hear some such Words from them,

(w) *Thy*

(w) *Thy Father got Thee for the Common-Good;*

And,

Let's not give off to benefit Mankind.

But what need I instance in those that are consummately good? For, if to one of the midling rank of bad Men, when he is just a dying, he that hath the Power over him; whether his God or Prince, should but allow him one Hour more, upon condition, that after he hath spent that either in some Generous Action or Sensual Enjoyment, he should then presently Die, who would in this time chuse rather to accompany with *Lais*, or drink Wine from *Cape Arinsion*, than dispatch *Archias*, and restore the *Athenians* to their Liberties? For my part I believe none would: For I see that even common Sword-players, if they are not utter Brutes and Savages, but *Greek Born*, when they are to enter the List, though there be many and very costly Dishes set before them; yet take more content in employing their time in commending their poor Wives to some of their Friends, (x) yea, and in conferring Freedom on their Slaves, than in gratifying their Stomachs. (y) But should the Pleasures of the Body be allow'd to have some extraordinary matter in them, this would yet be common (z) to Men of Action and Business.

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For they can eat good Meat, and red Wine
drink ;

Ay, and entertain themselves with their
Friends, and perhaps with a greater re-
lish too, after their Engagements and hard
Services, as did *Alexander* and *Agésilau*,
and by *Jove*, *Phocion* and *Epaminondas* too,
than these Gentlemen who anoint them-
selves by the Fire-side, and are gingerly
rock't about the Streets in Sedans : yea,
those make but small account of such Plea-
sures as these, as being compris'd in those
greater ones. For what should a Man
mention *Epaminondas*'s denying to Sup
with one when he saw the Preparations
made, were above the Man's Estate, but
frankly told his Friend, *I thought you had
intended a Sacrifice and not a Debauch*, when
Alexander himself refus'd Queen *Ada*'s
Cooks, telling her he had better ones of his
own, to wit, Travelling by Night for his Dinner,
and a light Dinner for his Supper ; and when
Philoxenus writing to him about some
handsom Boys, and desiring to know of
him whether he would have him buy them
for him, was within a small matter
of being discharged his Office for it : and
yet who might better have them than he ?
But as *Hippocrates* saith, that of two pains,
the lesser is obscur'd by the greater ; so the
pleasures that accrue from Action, and the
love of Glory while they chear and refresh
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the Mind, do by their Transcendency and Grandeur, obliterate and extinguish the inferiour satisfactions of the Body. If then the remembring of former good things (as they affirm) be that which most contributes to a pleasurable living, not one of us will then credit *Epicurus*, when he tells us, *That while he was dying away in the midst of the strongest Agonies and Distempers, he yet bore himself up with the memory of the Pleasures he formerly enjoy'd.* For a Man may better see the resemblance of his own Face in a troubled Deep or a Storm, than a smooth and smiling remembrance of past Pleasure in a Body tortur'd with such lancing and rending pains. But now the memories of past Actions no Man can put from him that would. For, did *Alexander* think you (or indeed how could he possibly?) forget the Fight at *Arbela*, or *Pelopidas* the Tyrant *Leontiadas*: Or *Themistocles*, the Engagement at *Salamis*? For the *Athenians* to this very day keep an Annual Festival for (a) the Battel at *Marathon*; and the *Thebans* for that at *Leuctra*; and so, by *Jove*, do we our selves (as you very well know) for that which *Diophantus* gain'd at *Hyampolis*, and all *Phocis* is fill'd with Sacrifices and publick Honours: Nor is there any of us that's better satisfy'd with what himself hath either eaten or drunk, than he is with what they have achiev'd. (b) It is very easy then to imagine what great Content, Satisfaction and

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and Joy, accompanied the Authors of these Actions in their Life-time; when the very Memory of them hath not yet after Five Hundred Years and more lost its Rejoicing Power. The truth is, *Epicurus* himself allows there are some Pleasures deriv'd from Fame: And indeed why should he not, when himself had such a Furious Lechery and Rigling after Glory; as made him not only to disown his Masters, and scuffle about Syllables and Accents (c) with his Fellow Pedant *Damocrates*, (whose Grammar Rules he stole *verbatim*,) and to tell his Disciples *there never was a Wise-man in the World besides himself*; but also to put it in Writing, how *Colotes* perform'd Adoration to him, as he was one day Philosophizing, by touching his Knees; And that his own Brother *Neocles* was used from a Child to say, *There neither is, nor ever was in the World, a wiser Man than Epicurus*: But you must know his Mother had just so many Atoms within her, as when they came together, produc'd a compleat Wise-Man. May not a Man then, as *Callicratides* once said of the Athenian Admiral *Conon*, that he *Whor'd the Sea*, as well say of *Epicurus*, that he basely and covertly forces and ravishes Fame, by not enjoying her publickly, but ruffling and debauching her in a corner? For as Men's Bodies are oft necessitated by Famine, for want of other Food, to prey against Nature upon themselves; a like mischief to this Vain-glory creates in

Men's minds, it forcing them, when they hunger after Praise, and cannot obtain it from other Men, at last to commend themselves. And do not they then that stand so well affected towards Applause and Fame themselves, own they cast away very extraordinary Pleasures, when they decline Magistrature, Publick Offices, and the Favour and Confidence of Princes, from whom *Democritus* once said, the grandest Blessings of Humane Life are derived? For he will never induce any Mortal to believe, that he that could so highly value and please himself with the attestation of his Brother *Neocles*, and the adoration of his Friend *Colotes*, would not, were he clapt by all the *Greeks* at the *Olympiads*, go quite out of his Wits, and even hollow for Joy; or, rather indeed be elated in the manner spoken of by *Sophocles*;

Pust like the Down of a gray-headed Thistle.

If it be a pleasing thing, then to be of a good Fame; and on the contrary afflictive, to be of an ill one. It is most certain, that nothing in the World can be more infamous than *want of Friendship, Idleness, Atheism, Debauchery* and *Negligence*. Now these are look't upon by all Men, except themselves, as the inseparable Companions of their Party. But unjustly may some one say: Be it so then; for we consider not now the Truth of the Charge, but
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what Fame and Reputation they are of in the World : And we shall forbear at present to mention the many Books that have been written to defame them, (d) and the blackening Decrees made against them by several Republicks, for that would look like bitterness. But if the Answers of Oracles, the Providence of the Gods, and the tenderness and affection of Parents to their Issue ; if Civil Policy, Military Order, and the Office of Magistracy, be things to be look'd upon as deservedly Esteem'd and Celebrated ; it must of necessity then be allow'd also, That they that tell us, *it is none of their business to preserve the Greeks, but to Eat and Drink so as not to offend but pleasure their Stomachs*, are base and ignominious Persons ; and that their being reputed such, must needs extreamly humble them, and make their Lives untoward to them, if they take Honour and a good Name for any part of their Satisfaction. When *Theon* had thus spoken, we thought good to break up our Walk to rest us a while (as we were wont to do) upon the Benches : Nor did we continue any long space in our Silence at what was spoken ; for *Zeuxippus* taking his Hint from what had been said, spake to us, Who will make up that of the Discourse which is yet behind ? for it hath not yet receiv'd its due conclusion ; and this Gentleman, by mentioning Divination and Providence, did in my Opinion suggest as much to us : for

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these People boast that these very things do not the least contribute to the providing of their Lives with Pleasure, Serenity and Assurance; so that there must be something said to these too. *Aristodemus* subjoin'd then and said; As to Pleasure, I think there hath been enough said already to evince that, supposing their Doctrine successful, and to attain its own Design, it yet doth but ease us of Fear, and a certain Superstitious Persuasion, but helps us not to any Comfort or Joy from the Gods at all; nay, while it brings us to such a state, as to be neither disquieted, nor pleased with them, it doth but render us in the same manner affected towards them, as we are towards the Fish in the *Hyrceanian* Sea, from which we expect neither good nor harm. But if something more must yet be added to what hath been already spoken, I think I may very well take it from themselves; and in the first place, whereas they quarrel extreamly with those that would take away all Sorrowing, Weeping, and Sighing for the Deaths of Friends, and tell them that such unconcernedness as arrives to an insensibility, proceeds from some other worse cause, to wit, *Inhumanity, excessive Vain-Glory, or prodigious Fierceness*; and that therefore it would be better to be a little concern'd and affected; yea, (e) and to *liquor ones Eyes, and be melted*, with other pretty things of the like kind, which they use foppishly to affect and

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and counterfeit, that they may be thought tender and loving-hearted People. For just in this manner *Epicurus* exprest himself upon the occasion of the Death of (f) *Hegesianax*, when he wrote to *Dositheus* the Father, and to *Pyrson* the Brother of the Deceased Person; for I fortun'd very lately to run over his Epistles. And I say, in imitation of them, that *Atheism* is no less an Evil than *Inhumanity* and *Vain-glory*, into which they would lead us, who take away with God's anger, the comfort we might derive from him. For it would be much better for us to have something of the unfuiring Passion of Dauntedness and Fear conjoin'd and intermixt with our Sentiments of a Deity, than while we fly from it, to leave our selves neither Hope, Content, nor Assurance in the enjoyment of our Good Things; nor any recourse to God in our Adversity and Misfortunes. We ought it is true, to remove Superstition from the persuasion we have of the Gods, as we would the Gum from our Eyes; but if that be impossible, we must not root out and extinguish with it, the belief which the most have of the Gods; nor is that a dismaying and fowr one neither, as these Gentlemen feign, while they libel and abuse the Blessed Providence, representing her as the Hag that rides Children; or, as some Fell and Tragick Fury: Yea, I must tell you, there are some in the World that fear God in an

Excess, for whom yet it would not be better not so to fear him. For, while they dread him as a Governour, that is gentle to the Good, and severe to the Bad, and are by this one fear, which makes them not to need many others, (g) freed from doing ill, and brought to keep their Wickedness with them in quiet, and as it were in an enfeebled languor, they come hereby to have less disquiet than those that indulge the practice of it, and are rash and daring in it; and then presently after fear and repent of it. Now that disposition of Mind which the greater and ignorant part of Mankind, that are not utterly bad, are of towards God, hath it's very true, conjoined with the regard and honour they pay him, a kind of anguish and astonisht dread, which is also called Superstition; but, notwithstanding this, the good Hope and gay Hilarity that attends it, is ten thousand times (h) more and greater than it, while it both implores and receives the whole benefit of Prosperity and good Success from the Gods only. And this is manifest by the greatest tokens that can be; for neither do the Discourses of those that wait at the Temples, nor the good times of our Solemn Festivals, nor any other, either Actions or Sights, more recreate and delight us than what we see and do about the Gods our selves, while we assist at the publick Ceremonies, and join in the Sacred Balls, and attend
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at the Sacrifices and Initiations. For the Mind is not then sorrowful, demiss and heavy, as if she were addressing to certain Tyrants or cruel Torturers, as otherwise she would be ; but on the contrary, where she is most apprehensive and fullest persuaded the Divinity is present, there she most of all throws off Sorrows, Tears and Pensiveness, and lets her self loose to what's pleasing and agreeable, to the very degree of Tipsiness, Frolick and Laughter ; in amorous Concerns, as the Poet said once ;

*When Old Man and Old Wife think of
Loves Fires,
Their Frozen Breasts will swell with new
Desires.*

(i) But now in the publick Processions and Sacrifices, not only the *Old Man* and the *Old Wife*, nor yet the poor and mean Man only ; but also,

*The Dusty thick Leg'd Drab that turns the
Mill;*

And Household Slaves and Day-Labourers are strangely elevated and transported with Mirth and Jovialty. Rich Men as well as Princes are used at certain times to make Publick Entertainments, and to keep Open-Houses : But the Feasts they make at the Solemnities and Sacrifices, when they now ap-

apprehend their Minds to approach nearest the Divinity, have conjoin'd with the Honour and Veneration they pay him, a much more transcending Pleasure and Satisfaction. Of this, he ~~that~~ hath renounc'd God's Providence hath not the least share ; for what recreates and cheers us at the Festivals, is not the store of good Wine and Roast-meat, but the good Hope and Perswasion, that God is there present and propitious to us, and kindly accepts of what we do. From some of our Festivals we exclude the Flute and Garland ; but if God be not present at the Sacrifice, as the Solemnity of the Banquet ; the rest is but unhallow'd, un-feastlike, and un-inspir'd. Indeed the whole is but ungrateful and irksom to such a Man ; for he asks for nothing at all, but only acts his Prayers and Adorations for fear of the Publick, and utters expressions contradictory to his Philosophy. And when he sacrifices, he stands by, and looks upon the Priest as he kills the Offering, but as he doth upon a Butcher ; and when he hath done, he goes his way, saying,

*To Bribe the Gods I sacrific'd my best,
But they ne'er minded me, nor my Request.*

For such a meen *Epicurus* would have us to put on, and not to fret and vex our selves at the Multitude for being pleased with such

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such things, but become other Men in doing them ; and our selves again in disliking them. For, as *Euenus* saith,

No Man can Love what he is made to do.

For which very Reason they think the Superstitious are not pleased in their Minds, but in Fear while they attend at the Sacrifices and Mysteries ; though they themselves are in no better condition, if they do the same things out of Fear, and partake not neither of as great good-Hope as the others do ; but are only fearful and uneasy, lest they should come to be discover'd, and therefore cheat and abuse the Publick, upon whose account it is that they compose the Books they write about the Gods and the Divine Nature,

*Involv'd, with nothing truly said,
But all a round enveloped :*

And hiding out of Fear, the real Opinions they contain. And now after the two former Ranks of ill and common Men ; we will in the third place consider (k) the best sort, and most belov'd of the Gods, and what great satisfactions they receive from their (l) clean and generous Sentiments of the Deity, to wit, That he is the Prince of all good things, and the Parent of all things brave ; and can no more do an unworthy thing, than he can be made to

to suffer it: For he is Good, and he that is Good, can upon no account fall into Envy, Fear, Anger, or Hatred; for neither is it proper to a hot thing to cool, but to heat; nor to a good thing to do harm. Now Anger is by Nature at the farthest distance imaginable from Complacency, and Spleenishness from Placidness, and Animosity and Turbulence from Humanity and Kindness. For the latter of these proceed from Generosity and Fortitude, but the former from Impotency and Baseness. (m) The Deity is not therefore constrained by either Angers or Kindnesses; but that is, because it is natural to it to be Kind and Aiding, and unnatural to be Angry and Hurtful. But the great *Jove*, whose Mansion is in Heaven, is the first that descends downwards, and orders all things, and takes the care of them. But of the other Gods one is furnam'd *the Distributer*, and another *the Mild*, and a third *the Averter of Evil*; and According to *Pindar*,

(n) *Phœbus who whirls his winged Chariot*
Through Heavens waste void, was by great
Jove design'd
Of all the Gods to be to Man most kind.

And *Diogenes* saith, that all things are the Gods: and Friends have all things Common; and good Men are the Gods Friends; and there-

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therefore it is impossible, either that a Man belov'd of the Gods should not be happy; or, that a Wise and a Just Man (o) should not be belov'd of the Gods. Can you think then that they that take away Providence, need any other Chastizement, or that they have not a sufficient one already, when they root out of themselves such vast Satisfaction and Joy, (p) as we that stand thus affected towards the Deity have? *Metrodorus*, *Polyanus* and *Aristobulus* were (q) the Confidence and Rejoicing of *Epicurus*; the better part of which he all his Life-time, either attended upon in their Sickneses, or lamented at their Deaths. And did *Lycurgus*, when he was saluted by the *Delphick* Prophetes,

*Dear Friend to Heav'nly Jove, and all the
Gods;*

And *Socrates* when he believ'd that a certain Divinity was used out of kindness to Discourse him; and *Pindar* when he heard (r) *Pan*, sing one of the Sonnets he had compos'd, but a little rejoice think you? Or *Phormio* when he thought he had treated (s) *Castor* and *Pollux* at his House? Or *Sophocles*, when he entertain'd (t) *Æsculapius*, as both himself believ'd, and others too, that thought the same with him, by reason of the Apparition that then happened? What Opinion *Hermogenes* had of the Gods, is well worth the recounting in his
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very own words. *For these Gods (saith he) who know all things, and can do all things, are so friendly and loving to me, that because they take care of me (u) I never escape them either by Night or by Day, where ever I go, or whatever I am about : And because they know before-hand what issue every thing will have, they signify it to me by sending Angels, Voices, Dreams, and Presages.* Very amiable things must those be that come to us from the Gods ; but when these very things come by the Gods too, this is what occasions vast Satisfaction, an unspeakable Assurance, a sublimity of Mind, and a Joy that (w) like a smiling brightness, doth as it were gild over our Good Things with a Glory. But now those that are perswaded otherwise, obstruct the very sweetest part of their Prosperity, and leave themselves nothing to turn to in their Adversity ; but when they are in Distress, look only to this one Refuge and Port, *Dissolution and Insensibility* ; just as if in a Storm or Tempest at Sea, some one should, (x) to hearten the rest, stand up, and say to them ; Gentlemen, the Ship hath never a Pilot in it ; nor will *Castor* and *Pollux* come themselves to assuage the violence of the beating Waves, or to lay the swift Carreers of the Winds ; yet I can assure you there is nothing at all to be dreaded in all this ; for the Vessel will be immediately swallowed up by the Sea, or else will very quickly fall off and be dashed in pieces against the

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the Rocks. For this is *Epicurus's* way of Discourse to persons under grievous Distempers, and excessive Pains. *Dost thou hope for any good from the Gods for thy Piety? it is thy Vanity; for the blessed and incorruptible Being, is not constrain'd by either Angers or Kindnesses. Dost thou fancy something better after this life than what thou hast here? Thou dost but deceive thy self (y) for what is dissolved hath no sense; and that which hath no sense, is nothing to us. Ay, but how comes it then, my good Friend, that you bid me eat and be merry? Why, by Jove, because he that is in a great Storm cannot be far off a Shipwrack; and your extrem Dolours will soon Land you upon Deaths strand. Though yet a Passenger at Sea, when he is got off from a shatter'd Ship, will still Buoy himself up with some little hope that he may drive his Body to some Shore, and get out by Swimming; but now the poor Soul according to these Mens Philosophy*

Is ne'r more seen without the hoary Main.

Yea, she presently evaporates, disperfes, and perishes, even before the Body it self; so that it seems her great and excessive rejoicing, must be only for having learn'd this one Sage and Divine Maxim, That all her Misfortunes will at last determine in her own Destruction, Dissolution, and Annihilation. But (said he, looking upon me,)

I should be impertinent, should I say any thing upon this Subject (2.) when we have heard you but now discourse so fully against those that would perswade us that *Epicurus's* Doctrine about the Soul, renders Men more dispos'd and better pleas'd to Die, than *Plato's* doth. *Zeuxippus* therefore subjoin'd and said; And must our present Debate be left then unfinished, because of that? or shall we be afraid to oppose that Divine Oracle to *Epicurus*? No, by no means, I said; and *Empedocles* tells us that,

What's very good, claims to be heard twice.

Therefore we must apply our selves again to them; for I think he was not present at our former Discourse; but if he was, he is a young-Man, and needs not fear being charg'd by these young Gentlemen, for having a bad Memory. Then *Theon*, like one constrain'd, said; Well then, if you will needs have me to go on with the Discourse, I will not do as you did, *Aristodemus*: for you were shy of repeating what this Gentleman spoke, but I shall not scruple to make use of what you have said; for I think indeed you did very well divide Mankind into three ranks; the first of Wicked and very bad Men, the second of the Vulgar and common sort, and the third of Good and Wise Men: the Wicked and bad Sort then, while they dread any kind of

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of Divine Vengeance and Punishment at all, and are by this deterr'd from doing Mischief, and thereby enjoy the greater Quiet, will live both in more Pleasure, and less Disturbance for it. And *Epicurus* is of opinion, That *the only proper Means to keep Men from doing ill, is the fear of Punishments.* So that we should cram them with more and more Superstition still, and raise up against them, both from Heaven and Earth, Terrors, Chasms, Frights, and Surmises, if their being amazed with such things as these, will make them become the more tame and gentle. For it is more for their benefit to be restrained from Criminal Actions by the Fears of what comes after Death, than to commit them, and then to live in perpetual Danger and Fear. As to the Vulgar sort, besides their fear of what's in Hell, the hope they have conceiv'd of an Eternity from the Tales and Fictions of the Ancients, and their great desire of Being, which is both the prime and strongest of all others, exceeds in Pleasure and sweet content of Mind, that Childish dread. (a) And therefore when they lose their Children, Wives or Friends, they had rather have them be somewhere, and remain still, though in Misery, than they should be quite destroy'd, dissolv'd, and reduc'd to nothing: And they are pleas'd, when they hear it said of a Dying Person, that he goes away, or departs, and such other words as intimate Death to be the Souls remove,

move, and not Destruction. And they sometimes speak thus,

But I'll ev'n there think on my dearest Friend.

And thus,
*What's your command to Hector, let me know,
 And to your dear old Priam, ere I go.*

And (there arising hereupon an erroneous deviation,) they are the better pleased when they bury with their Departed Friends, such Arms, Implements or Cloaths, as were most familiar to them in their Life-time, (b) as *Minos* did the *Cretan* Flutes with *Glaucus*,

Made of the shanks of a dead Brindled Fawn.

And if they do but imagine they either ask or desire any thing of them, they are glad when they give it them. Thus *Periander* burnt his Queens Attire with her, because he thought she had ask'd for it, and complain'd she was acold. (c) Nor doth an *Aiacus*, an *Ascalaphus*, or an *Acheron* much disorder them, whom they have often gratified with Balls, Shews and Musick (d) of every sort. But now all Men shrink at such a face of Death, as dismal, grim and dark, as carries with it insensibility, oblivion and extinction of Knowledge:

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ledg : And they are discomposed , when they hear it said of any one, *he is perisht, or is gone, or he is no more*; and they shew great uneasiness when they hear such words as these :

*(e) Go to the Wood-clad Earth he must,
And there ly shrivel'd into Dust.
And ne'er more laugh, or drink, or hear
The charming sounds of Flute or Lyre.*

And these ;

*The Soul of Man, if once it slips
The hedge of Teeth, and two pale Lips,
Will never more return again,
Nor can be catch'd or overta'ne.*

(f) Wherefore they must needs cut the very Throats of them that shall, with Epicurus, tell them, We Men were born once for all, and we cannot be born twice, (g) but our not being must last for ever. For this will bring them to slight their present Good as little, or rather indeed as nothing at all, compared (h) with Everlastingness; and therefore to let it pass unenjoy'd and become wholly negligent of Vertue and Action, as Men disheartned and brought to a Contempt of themselves, as being but as it were of one days continuance, and uncertain, and born for no considerable purpose. For Insensibility, Dissolution, and the Conceit, that what hath no sense, is no-
L. 2 *thing*

thing to us, doth not at all abate the fear of Death, but rather helps to confirm it : for this very thing is it that Nature most dreaded:

But may you all return to Mould and Wet ;

To wit, The Dissolution of the Soul into what is without knowledge or sense, which while *Epicurus* would have to be a separation into Atomes and Void, he doth but further cut off all hope of Immortality ; to compass which I can scarce refrain from saying, That all, both Men and Women, would be well contented to be worried by *Cerberus*, and to carry Water into (i) the Tub full of holes, so they might but continue in being, and not be exterminated. Though (as I said before) there are not very many that stand in fear of these things, they being but the Tenets of Old-Women, and the fabular Stories of Mothers and Nurses ; and even they that do fear them, yet believe that certain Rites of Initiation and Purgation will relieve them, by which when they are cleansed, (k) they shall Play and Dance in Hell for ever, in company with those that have the priviledg of a bright Light, clear Air, and the use of Speech ; but now to be depriv'd of Living, disturbs all both Young and Old. For,

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When it shines under ground, and's out of
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As *Euripides* saith. Nor are we easy, nor
without Regret when we hear this.

*Him speaking thus th' Eternal brightness
leaves,
Where Night the wearied Steeds of day
receives.*

And therefore it is very plain, that with
the Belief of Immortality, they take away
the sweetest and greatest hopes the vul-
gar sort have. And what shall we then
think they take away from the Good,
and those that have led Pious and Just
Lives, (m) who expect no ill from thence,
but on the contrary most Glorious and
Divine things? For in the first place,
Gamesters are not used to receive the Gar-
land, before they have perform'd their
Exercises, but after they have Contested
and prov'd Victorious: In like manner, they
that are perswaded that good Men have
the Prize of their Conquests here, after
this Life is ended; it is marvellous to
think to what a pitch of Grandeur their
Vertue raises their Spirits, upon the Con-
templation of those Hopes; among the
which this is one, that they shall one day
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see those Men that are now insolent by reason of their Wealth and Power, and that foolishly flout at their Betters, undergo just Punishment. In the next place, none of the lovers of Truth, and the contemplation of Being, have here their fill of them; they having but a watry and puddled Reason to speculate with, as it were through the Fogg and Mist of the Body; and yet they still, like Birds, look upwards, as ready to take their flight to the spacious and bright Region; and endeavour to make their Souls expedite and light from things Mortal, (*n*) using for Philosophy the study of Death. Thus I account Death a truly great and accomplisht good thing; the Soul being to live there a real Life, which here lives not a waking Life, but suffers things most resembling Dreams. If then (as *Epicurus* saith) *the remembrance of a dead friend be a thing every way complacent*; we may easily from thence imagine how great a Joy they deprive themselves of, that think they do but embrace and pursue the Phantomes and Shades of their deceased Familiars, that have in them neither Knowledg nor Sense; but never expect to be with them again, nor to see their Dear Father, and Dear Mother, and sweet Wife; nor have any hopes of that familiarity and dear Converse they have, that think of the Soul with *Pythagoras*, *Plato* and *Homer*: Now, what their sort of Passion is like to, was
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hinted at by *Homer*, when he threw into the midst of the Soldiers, as they were engag'd, the shade of *Aeneas*, as if he had been Dead ; and afterwards again presented his Friends with him himself,

Coming alive and well, as brisk as ever.

At which he saith,

They all were over-joy'd, and left the shade,

And him embrac't himself.——

And should not we then, when Reason shews us that a real converse with persons departed this Life may be had ; and that he that loves, may both feel and be with the party that affects and loves him ; relinquish these Men that cannot so much as cast off all those airy Shades, and out-side Barks, for which they are all their time in lamentation and fresh Afflictions. Moreover, they that look upon Death as the commencement of another and better Life, if they enjoy good things, (o) are the better pleased with them, as expecting much greater hereafter ; but if they have not things here to their Minds, they do not much grumble at it ; but the hopes of those good and excellent things that are after Death, containing in them such ineffable Pleasures and Expectances, wipe off and wholly obliterate every defect, and every offence from the Mind, which as on a Road, or rather indeed in a short

deviation out of the Road, bears whatever befalls it with great ease and mediocrity. But now, as to those to whom Life ends in Insensibility and Dissolution, Death bringing not to them a removal of Evils, though it be afflicting in both conditions, yet is it more so to those that live Prosperously, than to such as undergo Adversity: For it cuts the latter but from an uncertain hope of doing better hereafter; but it deprives the former of a certain good, to wit, their pleasurable living. And as those Medicinal Potions that are not grateful to the Palate, but yet necessary, give sick Men ease, but rake and hurt the well, just so (in my opinion) doth the Philosophy of *Epicurus*, while it promises to those that live miserably a Death not happy; and (p) to those that do well, an utter extinction and dissolution of the Mind; but quite obstructs the Comfort and Solace of the grave and wise, that abound with good things, by throwing them down from a happy living into a deprivation of both Life and Being. From hence then it is manifest, that the Contemplation of the loss of good things will afflict us in as great a measure, as either the firm hopes or present enjoyments of them recreate us. Yea, themselves tell us, *That their being freed from the fond surmise of incessant and endless Evils, leaves them the most assur'd and complacent Good, to wit, the contemplation of*
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their own Delivery ; and that Epicurus's Doctrine effects this, by stopping the fear of Death in the Souls dissolution. If then deliverance from the expectation of infinite Evils, be a matter of greatest complacence ; how comes it not to be afflictive to be bereft of eternal good things, and to miss of the highest and most consummate Felicity ? For, not to be, can be good for neither condition ; but is on the contrary both against Nature, and ungrateful to all that have a Being. But those it eases of the Evils of Life, have, it's very true, the want of sense to comfort them for the Evil of Death (*q*,) while they as it were make their escape from Life. But on the other hand, they that change from good things to nothing, seem to me to have the most dismaying end of all, it putting a period to their Happiness. For Nature doth not fear Insensibility, as the entrance upon some new thing, but because it is the privation of our present good things ; for though the destruction of all we can call ours, be in the accomplishment nothing to us, yet is it still something to us in the thoughts of it. And Insensibility afflicts not those that are not, when they are not, but those that are, when they think what damage they shall sustain by it, in the loss of their Beings, and in being not suffered so much as to descend to Hell. Wherefore it is (*r*) neither the Dog *Cerberus*, nor the River

ver *Cokytus*, that hath made our fear of Death endless; but the threatned danger of not being, representing it as impossible for such as are once extinct to shift back again into Being. *For we cannot be Born twice; and our not being must last for ever,* as *Epicurus* speaks. For if our end be in not being, and that be infinite and unalterable, then hath privation of Good found out an Eternal Evil, to wit, a never ending insensibleness. *Herodotus* was much wiser, when he said, that (f) *God's having tasted the sweet of Eternity, occasions him to demean himself enviously in it, and especially to those that conceit themselves happy, to whom pleasure is but a bait for sorrow, they being but permitted to taste of what they must be depriv'd of.* For what solace, or fruition, or exultation would the perpetually injected Thought of the Souls being disperst into *Infinity*, as into a certain huge and vast Ocean, extinguish and quell in those that found their amiable Good and Beatitude in Pleasure? But, and if it be true (as *Epicurus* thinks it is) that most Men die in very acute pain, then is the fear of Death in all respects inconsolable; it bringing us through Evils unto a deprivation of Good. And yet they are never wearied with their brawling and dunning of all persons to take the escape of Evil for Good, and no longer to repute privation of Good for an Evil; though yet they still confess what

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what we have asserted, that Death hath in it nothing of either good Hope or Solace; but that all that's complacent and good is then wholly extinguish'd : at which time those Men look for many amiable, great and Divine things, that conceive the Minds of Men to be unperishable and immortal, or at least (*t*) to go about in certain long Revolutions of times, being one while upon Earth, and another while in Heaven, until they are at last (*u*) dissolv'd with the Universe, and then, together with the Sun and Moon, sublim'd into an Intellectual Fire. So large a Field, and of so great Pleasures, *Epicurus* wholly cuts off, when he destroys (as hath been said) the Hopes and Graces we should derive from the Gods, and by that extinguishes, both, in our Speculative capacity, the desire of Knowledg, and in our Active, the love of Glory; and confines and abases our Nature to a poor narrow thing, and that not cleanly neither, to wit, the content the Mind receives by the Body; as if it were capable of no higher Good, than the escape of Evil.

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THE
TRANSLATOR'S
Emendations and Remarks.

(a) **A** *Lready put into writing.*] In his Dialogue against *Colotes*; which though it be Printed after this in most of the Editions I have met with, was yet written before it, and seems to me to be but some part or Fragment of what's here so often referr'd to. Besides these, and the Tract of *Superstition*, already render'd into *English* by me, he wrote several other Discourses against the *Epicureans*; as may be seen by the Catalogue of his Writings, set out by his Son *Lamprias*, and publisht in the Front of his Works, *i. e.* *Against Epicurus's Lectures, That the Epicureans speak greater Paradoxes than the Poets. Parallel Relations of Epicurean Repugnancies, both Grecian and Roman. Academic Exercises against Epicurus, concerning what's in our Power. Select Sentences out of the Stoicks and Epicureans, with their Confutations.* But these are all lost through the injury of Time.

(b) *Several things have happened.*] The Text is, ἐγένοντο πλείονες ἐν περιπάτῳ, to which I add λόγοι to make up the sense.
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Hermannus Crusenius renders *πλεονες* by *Complura*, as if he had read it *πλείονα*; and Mr. *Amiot* after him, *Plusieurs propos*.

(c) *They ought not to run cursorily.*] He here prepares his Reader to expect a more than ordinary exactness in this Discourse.

(d) *I am sure Heraclides.*] This is not the great Platonick *Heraclides*, whose Life we have in *Diogenes Laërtius*, and that is mention'd a little below among the Philosophers, libelled by *Epicurus* and *Metrodorus*; but the famous Grammarian *Heraclides*, who was Disciple to *Didymus*, and flourisht at Rome in the times of *Claudius* and *Nero*, and so was contemporary with our Author. His curious *Allegories upon Homer* (seem'd to be hinted at by *Plutarch* in this Dispute) are still extant, at least some part of them.

(e) *Buffooneries, Trollings.*] The *Buffooneries* here mention'd, seem to be the peculiar charge of *Aristotle*, and to refer to the Hymn compos'd by him in honour of his great Friend and Disciple *Hermias*, whose Daughter *Pythias* he Married. This *Hermias* was originally a Servant to one *Eubulus*, a Grandee and Philosopher in *Bithynia*; but when *Aristotle* came acquainted with him, he was constituted by the great King of *Persia*, Governour, or (as the Greek style is) Tyrant of *Atarneus*, a small Town in *Mysia*. *Diogenes Laërtius* hath oblig'd us with a Copy of this Hymn, which

which the Reader may peruse at his leisure; though *Athenæus* will not have it to be a Hymn, because the word *Pæan* is not in it. All that I can say, is, that *Aristotle* had his failings. But *Turpe est Doctori, &c.* *Epicurus* hath forgot, it seems, his own *Io Pæans* to Madam *Leontion*, of which more anon. The Story of *Hermias's* being *Aristotle's* Pathick, and of *Aristotle's* Marrying his Whore, and of his doing Sacrifice to her, was first raised by *Lycon*, and afterwards industriously propagated by *Aristippus*, and the *Epicureans*, and all the Drolls of that time; but it was withal nervously refuted by *Apellicon* the *Teian*, in a particular Tract writ for that purpose, as the great *Aristocles* informs us.

The *Trollings* refer to *Socrates*, whose witty, smooth, and florid Expression was, it seems, by *Epicurus* and his Friend *Metrodorus* styled *ληκυθισμός*; which is a word deduc'd from *λήκυθον*, which was a small Vial in which the Ancients kept the sweet Oils and Perfumes they were used to anoint themselves with, as the Painters did also their Colours. *Suidas* renders *ληκυθισμός* when used in a laudable sense by *εὐφωνία*, which is a *Musical Voice* in pronunciation. I knew not how to render it better in this place than by *Trollings*, Mr. *Amiot's* *Vanitez* is too lax a word.

Pythagoras is charged with *Arrogance* by reason of the sublimity of his Speculation, and the severity of his Manners; which together

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ther with the suspicion many had that his Followers aim'd at Empire, was the cause that the *Italians* Massacred them all by a popular Infurrection, and demolisht their Colledges about the time of *Socrates*, after they had flourisht about two hundred and fifty Years. Of which see the incomparable *Schefferus*, in his Treatise, *De naturâ & constitutione Philosophiæ Italicae*, Printed at *Upsal*.

*Vive, & amicitias semper cole, crimen ob
istud*

*Pythagoreorum periit Schola tota Sopho-
rum.* Auson.

As for the *Whorings* here spoken of, they seem to be the proper charge of *Protagoras*, not only by the order of Names, but by the Character of the Man, of which I shall say more, when I come to speak about the *Sophists*.

Theophrastus and *Heraclides* are accused of *Assassination*, for having freed their Countries from the Tyrannies of Usurpers, as will be seen in the process of this Discourse. And what wonder is it if *Epicurus* and *Metrodorus* complemented them so harshly, when the latter of them (as our Author informs us in his Dispute against *Colotes*,) charg'd the two renowned Heroes, *Lycurgus* and *Solon*, with having (as he calls it) $\delta\alpha\psi\lambda\epsilon\iota\alpha\nu\ \tau\upsilon\phi\alpha$, i. e. a liberal

beral Dose of Vain-glory ; this he wrote in his *Treatise of Philosophy*.

The word that I have rendred *Whining Counterfeits*, was understood by none of the Versions that I have met with, except that of honest *Philemon Holland*, who rendred it *Counterfeit Hypocrites*. The ingenious Mr. *Amiot* himself most senselessly joins βαρυτόνος and πολυφθόρος together, and then renders them *malheureux corrupteurs*. These βαρυτόνοι you must know were a sort of Players at *Athens*, that instructed others in Mournful Accents and Sighs, to fit them to be the Actors of Tragedies. Μιθώσας σταντὸν τοῖς βαρυτόνοις ἐπιχαλόμενοις ἐκείνοις ὑπομεταίς, saith *Demosthenes*, i. e. *Hiring your self with those Players they call Deep-sighers*. And I imagine they meant by this Nick-name to expose the *Pyrrhonian* Party, who were noted to be Melancholy Men, and not only of an un-acquiescing, but also of a querulous and dissatisfied Temper ; and this I think the rather, because my Author's Nephew, *Sextus* of *Cheronea*, commonly called *Empiricus* (the only standing Asserter of that ancient Sect,) when he quarrels with *Epicurus* for his scurrilous reflexions upon his *Pyrrhonian* Master *Nausiphanes*, recites these very words out of one of his Epistles to the Philosophers of Mitylene, οἶμαι δ' ἐγὼ γε τὸς βαρυτόνος καὶ μαθετὴν με δόξειν τὸ πνεῦμον εἶναι. i. e. *And I verily believe these whining Rogues will*

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The *Cross-grain'd Fellows* seem to be meant of the Followers of *Euclid* of *Megara*, who from their vein of Disputing and Arguing upon all Subjects *pro* and *con*, were stiled *Dialecticks* and *Eristicks*. And therefore I have altered the Poetick word πολυφθόρυς into πολυφθονερυς, which was the very Name that *Epicurus* was used to call these Megarick Philosophers by, as both *Laertius* and *Hesychius Illustrius* attest. These *Dialecticks* were upon the main the very same with the *Pyrrhonian Seekers* or *Scepticks*, and therefore might very fitly be joined with them.

As for *Hipparchus*, whether he be intended in the word *Blockheads* (βαρυνεγκεφάλους) I cannot at present either affirm or deny: but it is not unlikely; for he was a very curious Mathematician, and in this vied with great *Plato* himself. And the Epicureans had a peculiar Pique against the Mathematicks, as you will see by and by. I might here add, that besides these, the Platonists were stiled by *Epicurus* Διονυσιοκόλακες, that is, *Dionysius's Trencher-Chaplains*; and *Democritus* Διηρόμελτος, that is, *Dreamocritus*; and several others by the like Names.

(f) *Aristodemus then subjoin'd.*] The Greek Text hath Ἀριστοτέλης for Ἀριστόδημος, by a mistake of the Copyist, *Aristotle* being fresh in his memory, and a more

familiar Name than *Aristodemus*. *Crisserius* saw the Slip, and mended it in his Version, and so did Mr. *Amiot* after him. This *Aristodemus* was a very great Platonist, and one of *Plutarch's* intimate Familiars, as himself tells us *Against Colotes*.

(g) *In so many Books.*] I suppose in his Books of the *Poets* afterwards mentioned.

(h) *Our Fellows.*] Here I read ἐταί-
ποις for ἐτέροις, which is necessary to make
it a Verse. I wonder none of the Versions
saw it.

Ἄλλ' ἔτι μὲν ὁ ἄλλος ἐταίροις ἐκτετέ-
λεσται.

(i) *We'll prove.*] For ἀποδείξαι γάρ, I
read ἀποδείξαι, without γάρ, as *Paulus Pe-
tavius* found it in his Manuscript.

(k) *Pray propose.*] For αὐτὸς ἔχεια, I
read αὐτὸς λέγει ἔχεια. And in the next
words, εἶπον for εἶπεν. So *Amiot*. *dis-je*.

(l) *But answer you.*] To ἀποκρινόμε-
νος I add out of *Petavius's* Manuscript ὑ-
μῖν.

(m) *Perforated.*] For κατὰ τετρημένον
I read κατὰ τετρημένον.

(n) *In a manner.*] After πᾶσα I read
χελὸν : for there needs a qualification.

(o) *As to pain.*] For ἐν I read ὅθεν.

(p) *For pain will not trol off.*] Before
ὀλιθεῖν I read ἔ γάρ. So did Mr. *Amiot* when
he translated, *La destresse de la douleur n'a
garde de glisser et de couler ainsi*.

(q) *Feeble*

(q) Feeble

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(x) To pas

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(y) A fre

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(q) *Feeble and soon pall'd.*] For ἀδενέ-
vés π I read ἀδενέσ ὄζι.

(r) *If we touch.*] For ἄν ἄπτωνται, I
read with *Turnebus*, *Vulcobius*, and *Bongar-*
sins ἄν ἄπτωμεν, and so have *Xylander*,
Crusierus and *Amiot* translated it.

(s) *To banter us.*] So I render κενολο-
γῶσι. The *Italian Version* of *Gratia Maria*
Gratij. Se pero non burla.

(t) *After she hath once.*] For ὅταν ἔν, I
read ὅταν ἔν. And this *Lectio* appeareth
necessary from *Laertius*, who reckons this
among the κυρία δόξαι, or *prime opinions*
of *Epicurus*, i. e. *That pleasure cannot aug-*
ment in the Body, after that which pains through
defect, for want of a compleat Indolence, is
once remov'd, but only diversifies.

(u) *Large pastures.*] For ἐκεῖνο ἡμάς, I
read ἐκεῖ νομάς. So *Xylander's Version.*
One sono pascoli. Gratia Maria Gratij.

(w) *For Ithack Isle.*] For ἔτ' ἄρ', I read
with *Turnebus*, *Vulcobius* and *Bongarsins* ἔ
γ, as it is in *Homer's Text.*

Non est aptus Equis Ithacæ locus. Horace.

(x) *To pass.*] Here I insert μετιόντες
with the *Italian Version*, that hath *Trap-*
passano.

(y) *A fresh Cask for the Body.*] The
Text here is διεργματι τῷ σώματι :
for which *Turnebus*, *Vulcobius* and *Bongar-*
sins, together with *Paulus Petavins's Ma-*
nuscript, read διεργγματι, which to me,

is equally unintelligible. Nor do the Versions at all relieve me. *Hermannus Crusorius* renders it, *Vas defrutorium*; *Xylander*, *Colum*; *Philemon Holland*, a *Receptory*; and *Gratia Maria Gratij*, *Lambicco del corpo*. What *Amiot* read, is very uncertain, for he Paraphrases. I have ventur'd however to change it into *κεράμδι*, which (as *Budæus* tells us out of *Athenæus*) signifies *Testa*, or an *Earthen Cask*; in which sense *Homer* uses the word *κέραμος* in his *Tenth Iliad*.

πολλὰν δ' ἐκ κεράμων μέθυ πίνετο πύο
γέροντι.

Where *Eustathius* explains it by *πίθος*, a *Cask*.

(z) *A fresh Pipe may.*] Before *τηρεῖ* I insert *κεραμῖς*, or *ἀγγεῖον*.

(a) *In his fancy.*] For *ἐν αὐτῷ*, I read *ἐν αὐτῷ*.

(b) *The Cyrenaicks.*] The founder of this Sect was *Aristippus* of *Cyrene*, who was one of the Hearers of *Socrates*, but carried away nothing from him but his admirable conversation, and good humour, to which he attain'd even to a Perfection, or rather indeed to a faulty excess; for it insensibly engag'd him in a Parasitical and Sensual Life. He afterwards drew up such a Moral, as might best correspond with his own Inclination and Practice, in which he made Pleasure to be the

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the utmost Design of Humane Life. This was afterwards transcribed by *Epicurus*, though with less Wit, for want of skill in the Sciences, which he greatly contemned for want of having them. The t'other Dog (*Diogenes* I mean) was used to call *Aristippus* βασιλικὸν κύνα, i. e. *the Royal Dog*, because he loved to haunt the Courts of Princes for Provant only, which he called *Regibus uti*. *Horace* drew out his Picture in this one Verse.

*Omnis Aristippum decuit color & status
& res.*

(c) *For it will not perhaps seem strange.]* After ἴσως I insert θαυμαστὸν μὴ · for there is an apparent Flaw.

(d) *At what time it seems little.]* For εἰ μικρόντε, I read εἰ μικρόντι.

(e) *As to account it for their benefit.]* For συνεφέρετο, I read with *Paulus Petavius's* Manuscript συνέφερε τὲ.

(f) *Neither doth it besit.]* For ὅτε I read ὅλῃ.

(g) *What one twitted Carneades with.]* For ἔσκωπτε τὸ Κορνιάδην, I read ἔσκωπτέ τις τὸ Καρνεάδην with *Xylander's* Version. For I find no such Man as *Corniades*; nor is it a likely Name. *Carneades* was a great Sceptick, and the Founder of that they call the *New, or Third Academy*, which brought the Socratick Philosophy to a perfect *Pyrrhonianism*. He was none of the

modestest Men in the World, and therefore may well enough be the Man.

(b) *With Hedeia or Leontion.*] These were two of *Epicurus's* Mistresses, of which more anon.

(i) *At what Twentieth-day Feast.*] The Followers of *Epicurus* were wont, besides their Master's Birth-Day, to keep the 20th day of each Month as a kind of Festival, or Sunday; it may be because it was sacred to *Apollo* (for so the *Etymologicum magnum* tells us): from whence they were in scorn called *Eicadista*, i. e. *Twentyeth day Men*, as you may see in *Athenaus*. *Menippus* the *Cynick*, among others of his Writings mentioned by *Laertius*, hath one intitled thus, *Against the Birth-days of Epicurus, and the Twentieth-days celebrated by those of his Party*. Yea, *Epicurus* himself in his Last Will and Testament (which you have at large in *Laertius*,) makes mention of a *Synod* (that's his Word) to be held by his Fellow Philosophers upon the Twentieth day of each Month.

(k) *Or good Health.*] For *εὐπάθειαν*, I read *εὐσάθειαν*. So Mr. *Amiot*, *Ferme disposition*.

(l) *As they term it.*] For *φισί*, I read *φασί*.

(m) *Agathobulus.*] This is the same I suppose with *Aristobulus* in *Laertius*. *Epicurus* had three Brothers, *Neocles*, *Cherodemus* and *Aristobulus*, all Philosophers. Of which *Neocles* wrote a Book of his own
Sect,

Sect, as *Suidas* the author of the *Live conceale*

Plutarch, in you also find said *Aristobulus*

(n) *Night* the *Basil* and *πύλη*, which *Victorius* con

Verse is out

(o) They I read *δυναμ* their Version

(p) The ca here hath *θόλ* *lander* render

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(q) In his *rus* was *Bor* and about *se*

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Seet, as *Suidas* tells us; and was the Author of the Sentence *λάθε βιάσας*, i. e. *Live concealed*, which you find refuted by *Plutarch*, in a particular Tract, in which you also find mention made of the fore-said *Aristobulus*.

(n) *Night to the ablest.*] For *ὠδῖνα τίηται* the *Basil* and *Aldine* Editions have *ὦ δ' εἰνὰ πόλει*, which *Arnoldus Ferronus*, after *P. Victorius* corrects *ὠδῖνα τίηται φιλεῖ*; the Verse is out of *Æschylus's Suppliants*.

(o) *They could never.*] For *δυναμένως*, I read *δυναμένοι*. So *Cruferius* and *Amiot* in their Versions.

(p) *The concursions of Seas.*] The Text here hath *θάλασσαν συεργκην*, which *Xylander* renders *Maris pericula*; *Cruferius*, *Maris sevitiā*. *Ferronus*, *Mare vocale*. *Amiot*, *une Mer bruyante*. I read it *θαλασσῶν συεργαῶς*: for I find *ἐκρηγῶν*, in *Suidas*, as the Exposition of the Word *ἐκρηγῖς*: And the following Relative *ὕφ' αἷς*, shews the necessity of a Plural Antecedent.

(q) *In his Voyage to Lampfacus.*] *Epicurus* was Born at *Athens* the 79 Olympiad, and about seven years after the Death of *Plato*. His Parents were *Neocles* and *Chærestrata*, of the *Gergettian* Precinct. His Father *Neocles* was (as *Strabo* informs us) one of the two Thousand Poor that were sent out by the Republick to plant in *Samos*. Where, after some small acquaintance with the *Pyrrhonian Nausiphanes*, he began to play the Philosopher himself at his Pa-

rents House, where to help to maintain them he kept a Grammar School. *Quum agellus eum non aleret, ut opinor, ludimagister fuit*, saith Cicero. From thence he removed to *Mitylene* in the Isle of *Lesbos*, where he set up a second time for both School-Master and Philosopher; and from thence he went to that fam'd Oracle of *Priapus, Lampfacus*, where he had all his chief Disciples, *i.e. Metrodorus, Timocrates, Polyanus*, and his dear *Colotkin*; called by *Plutarch* elsewhere, the young Gentlemen of *Lampfacus*: And in fine, he returned home to *Athens*, where after a short acquaintance with the Platonist *Pamphilus*, whom he quickly learnt to despise, he set up an Academy of his own in his Garden.

(r) *In his Book against the Sophists.*] These *Sophists* had their rise in *Protagoras*, who had been sometime a Disciple of *Democritus*'s; but being (as is most likely) disgusted with the Old Man's Hypochondriack Melancholy, and over Intense Speculation; he addicted himself to the more agreeable Studies of Language and Oratory; and afterwards came to *Athens*, where he set up a private Academy (and, as some say, in the House of *Euripides* the Tragedian,) where, for an hundred *Mina* a piece, he instructed young Gentlemen in Oratory, and the Art of disputing; upon which he was (as we are told by *Laertius*) vulgarly known by the name of *Sophia*, or the *Wit*; and *Suidas* tells us plainly

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ly, he was the *first Sophist*. From this Academy sprung almost all the then famous Wits of Greece, as *Gorgias* the Leontine, *Prodicus* the Ceian, *Isocrates* the Athenian, and the Great *Socrates* himself. At last he ventured to publish a *Discourse about the Gods*, which had this passage in the very front of it; *As to the Gods, I cannot say they either are, or are not*: For which it was a little after ordered to be publicly burnt in the Market-place. His grand Tenet was this; *That there is no such thing as real Knowledge, or either absolute Truth or Falshood; but that all depends upon our Opinion, and therefore that both the parts of a contradiction may be equally true*. In brief, he was the first that (as *Laertius* speaks,) moved the Socratick way of Disputing pro and con; and therefore may be well reckoned the common Father of all the Sceptical Sects, whether Academicks, Dialecticks, or Pyrrhonians. *Sextus* of Cheronæa (as I said before) is the only remaining Specimen of this sort of Philosophy. And I think it not unworthy the remark, that *Socrates* was charged at his Trial with no other Crimes than those of *Protagoras*, viz. *That he did not account those for Gods that the Republick did: That he made the ἡττοῦς λόγον κρείττω, i. e. the wrong side of the Argument to be the right. And, that he debauch'd the Youth*. And *Prodicus*, a known Protagorist, suffered the same sort of death with *Socrates*, and ὡς διαφθείρων τὸς νέους, i. e.

i. e. as spoiling the Youth, as *Suidas* saith. Such then was the state of Philosophy at that time, until at last that great *Amanuensis* of Nature, *Aristotle*, reduced the Mercury of these great Spirits to some kind of consistence by the help of Distinction and Method, which he wisely grounded upon the Propriety of the Diction of that Republick; of which as of all other Critical Learning, he was a compleat Master: In-
 somuch that he and his Divine Disciple *Theophrastus* may well be lookt upon as the two grand Anchors of the then floating Sciences. But so far now were our *Epicureans* from approving of any sort of Learning at all, that it was their usual out-cry, παιδείαν πᾶσαν μακάριοι φεύγετε, i. e. Fly all kind of Learning, Sirs; as *Epicurus* once wrote to his handsom Friend *Pythocles*. Yea, *Laertius* himself owns they were used to call those of their own Party that they found addicted to Letters, by the Nick-Name of *Sophists*, to oppose them to the γνήσιοι or *Genuine* Disciples of *Epicurus*. I shall but add our Authors own Character of the *Sophists*, which he gives us in his Life of *Themistocles*. That they call *Sophia* (saith he) is indeed nothing else but a certain shrewdness and pert sagacity in State Affairs; and they that have joined with it the Quirks and Ambuscades of Laws, and the amusing Artifice of Haranguing, are called *Sophists*. But I am
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too long, and perhaps (which is worse,) impertinent.

(f) *That this hath befallen him.*] For τῷτῳ I read τῷτο, and a little after πεφυγμένον for πεφυγμένον.

(t) *Escaping of Evil.*] For φύσει κακῶ I read φυγῇ κακῶ with the Versions.

(u) *Occasions some to mistake.*] For ἡγχαμένων, I read ἡγχαμένον.

(w) *To outgoe that of the Vulgars.*] For κεινὰς, I read κοινὰς. So Xylander and Amiot's Versions.

(x) *Allows their Joy.*] For ἀποφάινεσι, I read with Xylander's Version ἀποφαίνει.

(y) *Freedom from pain.*] For ἀπόροιαν, I read ἀπονίαν.

(z) *By endeavour.*] For δι' αὐτὸ, I read δι' αὐτὸν as well here as in the following Clause.

(a) *Everlasting Torments.*] For ὅσον ἐχέσας, I read ὅσον μὴ ἐχέσας. Note, that the Ancient Grecians did hold an Eternal Punishment, but it was only for some few, that they took to be past reclaiming; for to the most the Torments of Hell were but a kind of Purgatory.

(b) *Had our Surmises.*] This was one of Epicurus's κρείαι δόξαι, or Master-Sentences, and mention'd by Laertius.

(c) *About things after Death.*] For μετὰ θάνατον, I read τῇ μετὰ τὸν θάνατον.

(d) *Neither the Epicurean nor the Brute.*] For ὁδέτερον, I read with Arnoldus Ferrius ὁδέεργον.

(e) *That*

(e) *That Death is nothing to us.*] This was another of *Epicurus's* Sentences, and likewise in *Laertius*.

(f) *They deprive themselves.*] For αὐτὰς, I read αὐτοῖς.

(g) *Require the telling of it.*] For κελεύουσι, the *Aldine* and *Basil* Editions have κελεύοντες; and *Turnebus*, *Vulcobius*, and *Bongarsius* read κελεύει; but it should be κελεύονται.

(h) *A Stream*) For ῥύσις I read ῥεῦσις.

(i) *The delights that accrue.*] After μαθημάτων, I insert ἡδονάς.

(k) *I'm Mad.*] For μασομανεῖ δ', I read μασομανία. *Furor incessit Pieridum avius*, *Ferronus*.

(l) *And again.*) For ἡ τῶ, I read with *Ferronus* ἡ τὸ.

(m) *As Apollodotus tells us.*] I know very well he means *Apollodorus Logisticus*, as *Laertius* calls him in his *Life of Pythagoras*, or *Arithmeticus*, as it is in *Athenæus*; but I would no more alter it than I would *Agathobulus* above into *Aristobulus*; it is not unusual with Ancient Writers to transcribe the sense of Names, when there are two that border very near upon one another.

(n) *For which a splendid Ox.*] The words in the Text are κείνο ἐφ' ᾧ λαμπερὴν. *Athenæus* represents them thus, ἡλεινὸς ἐφ' ᾧ κλεινὴν. And *Turnebus*, *Vulcobius*, and *Bongarsius* would have *Plutarch* to have so written them; But that is utterly uncertain

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(s) *P*
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Certain; for it is like he wrote them by Memory; and so perhaps did *Athenaus* too. *Laertius* writes them, κεν' ἐφ' ὅτ' αὐτὸς κλεινὸν; the matter is not great; but I believe however the first word should be κείνο.

(o) *Gold in King Hieron's Crown.*] *Hieron* King of *Syracuse* having order'd a Goldsmith to make him a Golden Crown for *Apollon's* head, and being Jealous he had put a Cheat upon him, by embasing the Gold with some other Metal, desired *Archimedes* to satisfy him of the Truth of the thing; and if it was so, to give him an account of the true proportion of both the Gold and Alloy: which he did in the manner here hinted at. The Story is at large in *Vitruvius*, and the particular way of doing it is exactly describ'd in a late *Italian* Tract, written by *Joannes Baptista Hodierna*; and intitled *Archimede Redivivo*.

(p) *He leapt up.*] For ἐξήλατε, I read ἐξήλατο.

(q) *With such vehemence.*] For ὡς ἐπαθῶς; the *Basil* Edition hath ὡς ἐπαθῶς, as I have render'd it.

(r) *Like perpetual Springs.*] After ἀενάας I insert πηγὰς, there being a word lost.

(s) *Pythocles.*] *Laertius* tells us this *Pythocles* was a very handsome Man, that *Epicurus* was thought to have a great kindness for. His Epistle about the *Meteors* which

which is still extant in *Laertius*, is directed to him.

(u) *Other new ones.*] For ἄλλας, I read ἄλλας τε.

(w) *Worth the rejoicing at.*] For μετὰ χαρῆς, I read μήτε χαρῆς.

(x) *Above any other.*] For ὡς οἱ τινες, I read ὡς ὅτινα δ'.

(y) *Aminias.*] Ἰσμενίς is the word in the Text; but *Paulus Petavius's* MS. had Ἀμενίς, and *Xylander* so translated it. *Ferronus* writes him *Amenias*.

(z) *Warbled by softest tongue.*] For ἀγνυμένων, I read ἀγνύμενον.

(a) *The Problems about Flutes.*] For δι' αὐλῶν, I read ἐν αὐλῶν.

(b) *It will sound flatter.*] After ἕτερον I insert βαρύτερον, according to *Xylander* and *Ferronus's* Versions.

(c) *Any longer than it is hoping.*] For ὅσον ἐλπίζει, I read ὅσον οἷν ὅτιν ἐλπίζει: And *Petavius* hath ἀναμνημονεῦσαι, for μνημονεῦσαι, which seems more expressive.

(d) *But now.*] For μικρὸν *Petavius's* MS. hath μικρῶ.

(e) *He quitted the City.*] Here is a great Flaw, but I have happily made it up out of the Dispute against *Colotes*; and for ἐξ ἄσεϑ ἁλλὰ συνέβη μίθρῳ, I read ἐξ ἄσεϑ εἰς Πιεργίᾳ κατέβη μίθρῳ. This *Mithres* (as *Laertius* informs us) was Steward to *Lysimachus* (I suppose he means the Son of *Aristides* the Just,) and a great Fa-

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Favourite of *Epicurus's*, and much admir'd by him, insomuch that in one of his Epistles to him he stiled him Παῖον ἄναξ, i.e. *Severaign Paan*, words taken out of the Liturgy of *Apollo*. *Plutarch*, in the fore-mentioned place, adds further, that he was a Captive, and one that had formerly belonged to the King of *Persia*.

(f) *When Dion by the measures he gave him.*] Our Author in his often mentioned Discourse against *Colotes* hath this strange Passage. *Plato left indeed behind him in Writing, very admirable Discourses about Laws and Government, but he drew up far better ones for his particular Friends, by which Sicily was set at Liberty by Dion, and Thrace by Heraclides and Python who took off Cotys.*

(g) *You have given a very gallant.*] For ἑπιμελήθητε, I read ἐπεμελήθητε, as *Xylander*, *Amiot*, and *Ferronus* render it.

(h) *Such as Leontion.*] For οἷα, *Petavius's* MS. reads οἱ, and I read οἷα; and for Νικῆδιον, I read Νικίδιον out of *Laertius*, who adds two Ladies more to the number, i.e. *Erotion* and *Marmarion*. As to *Madam Leontion*, we have a Letter of hers still extant among *Alciphron's* Epistles, it is directed to one *Lamias*, where she makes brave Sport with the uncouth and impertune Addresses of her ancient Gallant, *Epicurus*: But some will, I know, say, it is one of *Diotimus's* Sham-Letters, who was set on by *Cbrysippus*, to expose him by counterfeiting

terfeiting smutty Epistles, in his and his Friends Names : A fine Office this for a grave Stoick.

(i) *Epicurus's Philosophick Garden.*] *Epicurus* (as was said before) kept his Academy in a Garden ; whence his Follower *Apollodorus* had the pleasant name of *Kepo-tyrannus*, or the Governour of the Garden.

(k) *For his sweet and pretty humour.*] After *περὶς εὐπαθείας* I add *ἔναι*.

(l) *As that they call a Sardinian laughter.*] The Greek Text hath *Σαρδιανὸς*, which *Turnebus*, *Vulcobius* and *Bongarsius* corrected into *Σαρδάνιος* ; I suspect it should be *Σαρδάνιος*, though I know *Σαρδάνιος* is the more common word : The *Millan* Edition of *Suidas* (which is the best) hath *Σαρδάνιος γέλως*, and the Order of the Letters confirm this reading in him.

——— *Μείδουσε δὲ θυμῷ*
Σαρδάνιον μάλα τοῖον.---- faith *Homer*.

A *Sardinian Laughter* was used anciently as a Proverb to denote a counterfeit or forc't Laughter ; and the occasion of it was this, The people of *Sardinia* were in ancient times under the Government of the *Phœnicians* of *Carthage* ; and therefore followed their Mode of offering young Children to *Saturn* ; the manner of it was thus, the Priests kindled a Fire within the hol-

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hollow of the Copper Statue, and when they thought it hot enough, they then threw the miserable Infant into its glowing Embraces: upon which it immediately shrunk and grinn'd, at the sight whereof the Superstitious Multitude cry'd out, that it laught for joy. We have this Story related to us by *Suidas*, upon the Credit of *Clitarchus*, a very ancient Writer, who composed a particular Treatise about *Carthage*.

(m) *Epaminondas*.] It is no small glory to the ancient Philosophy of *Pythagoras*, that this matchless Hero was the Disciple of *Lysis* the Pythagorean.

(n) *The Strumpet of Kyzicum*.] This Gentlewoman was named *Themisto*, and was Wife to one *Leonteus* of *Lampsacus*: *Laertius* tells us she made Profession of Philosophy.

(o) *Of their own living*.] For τὸ αὐτὸν βίον, I read τὸ αὐτῶν βίον.

(p) *All chant rude Carols*.] For ὑμνεῖ I read with *Petavius* ὑμνεῖτο.

(q) *When I had once learn'd*.] For ὅτι I read ὅτε, and for ἐθραυσνάμην, ἐθαυσνάμην with *Petavius*'s Manuscript.

(r) *In brief*.] For καὶ ἑωλον, I read καὶ τὸ ὅλον. So *Amiot*.

(s) *And sends forth*.] For ἀναχεομένην, I read ἀναχεομένης.

(t) *For the Soul of Man*.] For ψυχῇ, I read ψυχή, with *Xylander* and *Amiot*'s Versions.

(u) *Tea these*.] For τὰύτις, I read
N τὰύτῃ

ταύτας, with *Xylander* and *Amiot*.

(w) *Thy Father got thee.*] For πολλοῖσι I read with *Petavius's* Manuscript πολλῶσε. And so both *Xylander* and *Amiot* have rendred it. And *Petavius* hath for παυσάμεθα, παυσομεθα.

(x) *Yea and in conferring.*] Before καὶ τὸς οὐκέτας, I read with *Petavius's* Manuscript ἀλλὰ.

(y) *But should the pleasures of the Body.*] For ἐπὶ I read ἐπι. So some of the Versions.

(z) *To Men of Action.*] For πράγμασιν I read πρᾶγμα. But perhaps it is a mistaken repetition of the foregoing word πρακτικῶς, and therefore ought to be left out.

(a) *For the Battel at Marathon.*] For Μαραθῶνι I read ἐν Μαραθῶνι.

(b) *It is very easie then to imagin.*] For πᾶρεςι πόσιν I read πᾶρεςιν ὅσιν, according to *Petavius's* Manuscript.

(c) *With his Fellow-Pedant Damocrates.*] That *Epicurus* was a Schoolmaster, hath been already noted, and is further confirmed by *Timon* the Pyrrhonian, the Author of those malicious Invectives, called the *Silli*, or *Skewes*, in these two Verses which contain his Character.

Ἦσαν αὖ φυσικῶν κῆκυνταίῳ ἐκ Σάμης ἐλθὼν,
Γραμμοδιδασκαλίῃς ἀναγνώσταιῳ ζώντων.

Which are thus translated by *Hadrianus Junius*.

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*Ultimus è Physicis Junonia quem Samos effert,
Grammatices Doctor, fervensq; libidinis æstu.*

And I have thus Englisht them in hast.

*The Fagg end of Philosophy
Train'd up in Samian honesty;
Who of young Boys was Letter-teacher,
And of all Men the greatest Lecher.*

(d) *The blackning Decrees.] The Epicureans were in the first place banisht Rome by the publick Order of the Senate: Secondly, the Republick of Messina in Arcadia, expell'd them their Coasts, saying they were the Pest of the Youth, and that they stain'd the Government by their Effeminacy and Atheism; And they requir'd them to depart their Borders by Sun-set; And when they were gone, they ordered the Priests to purify the Temples, the Timuchi or Magistrates, and the whole City; Lastly, the Republick of Lyctos, in the Isle of Candy, drove certain of them out of their City, and past the following Decree against them. That the Contrivers of the Feminine, Ungenerous and Fulsome Philosophy; and besides that, the declared Enemies of the Gods, shall by open Proclamation, be warn'd out of Lyctos; also that if any one of them shall hereafter presume to return, and set light by the Contents of this Decree, he shall stand naked in the Pillory, over against the Hall of Justice, for twenty days together; and be*

Democratical
Persecution.

smeared over with Honey and Milk, that he may be stung to Death by Wasps and Flies; and if he shall chance not to Die within that time, he shall then be clad in Womens Attire, and be thrown down a Precipice. See Suidas in the words ἐπιμαρῶν and κύ-φω.

(e) *And to liquor ones Eyes.] Cleomedes reckons among the other διεφθορῆτα, or putid exprellions of Epicurus, such as firm Constitutions of the Body, and sure Hoppings about it, Liquouring ones eyes too (λίπασμα ὀφθαλμῶν) for Crying. Some of which (he saith) may be lookt upon, as proceeding from a low and abject Spirit; and others again as taken out of some Superstitious Orison of some that pray in certain Jewish and distorted Cants, much viler than the very hissings of Snakes. Among these may be reckoned his ἱερὰ ἀνακρουσάσματα, or Divine Outcries, as himself called them. An instance of which we have in a Letter of his to Leontion; which tho his good Friend Laertius seems to insinuate it a Stoic Sham, yet since himself thought fit to recite it, I shall not scruple to render it verbatim. The Passage is this: Sovereign Paan, my dear pretty little Leontion! with what a noise of Clapping did thy dear little Letter fill me, while I was reading of it! So that Sextus the Pyrrhonian might have reason to say; Epicurus appears in many things very rude; nor doth he observe the common Decencies of Conversation. And yet his three large Epistles in Diogenes Laertius seem to me to be writ-*

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written in a tolerable extempory Attick style.

(f) *Of Hegesianax.*] This was some extraordinary Friend of *Epicurus*'s: for *Laertius* tells us his Treatise of *Sanctity* was entituled *Hegesianax*.

(g) *Freed from doing ill.*] For ἐλαδθε-
ρῶντων ἐπὶ τὸ I read ἐλαδθερῶντες ἀπὸ
τῶ. So *Xylander* and *Amiot*'s Versions.

(h) *More and greater.*] For μείζον ὅτι
ἐν πλείον, *Petavius*'s Manuscript reads πλέ-
ον ὅτι ἐν μείζον.

(i) *But now.*] For ἐν ᾧ, I read with
Petavius's Manuscript ἐν ᾧ.

(k) *The best sort.*] For βέλτιον I read
βέλτιστον.

(l) *Their clean and generous.*] For κα-
θαράς I read καθαρός.

(m) *The Deity is not therefore constrain'd.*] This is one of the prime Dogmes of *Epicurus*, mentioned by *Laertius*; I mean the first Clause of the Sentence.

(n) *Phæbus who whirls.*] For this Reason the principal Rites of all Nations were originally to the Sun. And

Εἰς Ζεῦ, εἰς Ἀΐδης, εἰς Ἡλίου, εἰς Διό-
νυσον.

Jove, Pluto, and the Sun,
And Bacchus are all one.

(o) *Should not be beloved.*] For φοφιλῆ
εἶναι, I read φοφιλῆ μὴ εἶναι.

(p) *As we that stand.*] For ὡς ὅτι, I
read
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read $\pi\alpha\rho\epsilon\varsigma\iota$, so several of the Versions.

(q) *The Confidence and Rejoicing.*] These were two Canting Words of *Epicurus's*.

(r) *Pan.*] *Pan* was the *Jupiter* of the *Arcadian* Pastours; and his Rites were originally *Egyptian*; For the *Mendesian Nomos* worship'd the Sun at *Panopolis* in the form of a Goat; and they call'd him from his Figure, *Mendes*, which is *Goat*; and from his property, *Panau*, that is, the *Seer*, *Sol* being *Oculus Mundi*, and the prime Author of Generation. This *Telesm* was afterwards plac'd by the Priests at the Winter Solstice, to signify that the Sun in *Capricorn* destroys the Fruits of the Earth, and particularly the Vine. *Ovid*, and many more of the Ancients say the Goat was first Sacrific'd to *Bacchus*, to make him amends for the Destruction of this Sacred and Divine Plant.

(s) *Castor and Pollux.*] *Castor* and *Pollux* were, according to the *Peloponesian Tales*, the Sons of *Jupiter* and *Leda*, who accompanied with her in the form of a Swan, by whom she had two Eggs, out of one of which was hatcht *Pollux* and *Clytemnestra*; and out of the other *Castor* and *Helena*. And therefore they were call'd by the *Greeks* $\Delta\iota\omicron\varsigma\upsilon\chi\epsilon\iota\omicron\iota$, that is to say, *Jupiter's Children*; and indeed they are no other than the *Sun* and *Moon*, which the *Greeks* call'd $\kappa\omicron\epsilon\epsilon\textcircled{\text{C}}$ and $\kappa\acute{\omicron}\rho\upsilon$, and the *Romans*, *Liber* and *Libera*, that is, *The Son* and *the Daughter*. The *Delian* Divines or Fables call'd them *Apollo* and *Diana*, and feign-

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feigned them to be Born in their Island, both at one Birth, of the Goddess *Latona*. For the most ancient *Jupiter*, (as the Learned *Terentius Varro* tells us,) was the *Heaven*, and his Wife *Juno* the *Earth*; and these, together with their two Children, the *Sun* and the *Moon*, made up the four first Puissant Deities, which the *Phœnicians*, and after them the *Samothracians* therefore nam'd *Cabiri*, and the *Romans* (who deriv'd their Religion from the *Tyrians* of *Tuscany*) *Divi potes*. The white *Swan* is then the *Heaven*, and *Leda* or *Latona*, the *Ocean*, ($\lambda\upsilon\tau\omicron$, signifying as *Hesychius* tells us, the *Sea*, whence the *Sicilian* word $\lambda\acute{\alpha}\tau\alpha\varsigma$, and the Latine *Latex*, denoting *Water*,) and the two Eggs which are said to be Born out of the *Sea*, are the *Sun* and *Moon*, which for their coevalness were reputed by the *Delians* for *Twins*, and by the *Peloponnesians* for double *Twins*; they being it seems of the *Egyptian* Opinion, that the Gods were *Hermaphrodites*: And so *Pollux* and *Clytemnestra* will be the *Sun* in both its Male and Female Capacities (for the Greek name *Polydeukes*, signifies *Much shining*, and *Clytemnestra*, the *Renowned Spouse*:) And *Castor* and *Helena* will be the Male and Female *Moon*, or the *Deus Lunus*, and *Dea Luna*; *Castor* signifying a *Care-taker*, and *Helena* (as will be made out anon) a *Protectress*. And therefore *Pollux* and *Clytemnestra* were accounted *Immortal* by reason of the Beauty and Vigour of the *Sun*; and *Castor* and *Helena* *Mortal*, by

reason of the paleness and duskyhness of the Moon. The *Egyptian* Priests set these Twins in the Zodiack, and call'd them $\eta\epsilon\rho\kappa\lambda\alpha$, $\Lambda\pi$ *Heraclea* and *Ap*, that is to say, *Hercules* and *Apis*, of which see the Learned *Hieronimus Velschius* in his curious Treatise about the *Persian Nauruz*.

(t) *Æsculapius*.] I shall say but little of this God, because he is commonly known to preside over Physick, and to be the same with *Apollo Alexicaeos*, and the Sun; and the reason of it is also plain. Only as to his Name; it is not, as many think, *Oriental*, but purely *Grecian*, and derived from $\alpha\sigma\kappa\alpha\lambda\epsilon\varsigma$, which is *Meagre* and *Sick*; and $\eta\pi\iota\Theta$, which is the same with $\eta\pi\iota\tau\eta\varsigma$, and signifies a *Mender* or *Curer*. And this is plain from the name of his Wife *Epione*, who is Feign'd to be the Mother of *Iaso*, *Akeso*, *Ægle*, *Hygeia*, and *Panakeia*, Goddesses in Physick. As to the Apparitions here spoken of by *Plutarch*, I shall at present say no more but this; if they were real and not imaginary ones, they must be some *Demons*, (of whose Nature I will not now pretend to determine) that as they assumed the shapes of Men, so also accommodated themselves to the genius and popular persuasion of the times.

(u) *I never escape them*.] For $\lambda\eta\theta\omega$, I read with *Petavins's* MS. $\lambda\eta\theta\omega$, which hath also $\epsilon\pi\iota$ for $\omicron\pi\iota$. And perhaps there is $\kappa\iota$ wanting before $\alpha\gamma\epsilon\lambda\alpha\varsigma$.

(w) *Like a smiling brightness*.] For $\alpha\upsilon\tau\eta\nu$, I read $\alpha\upsilon\gamma\eta\nu$.

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(x) *To hearten the rest.*] For θαρρύνων, Petavius's MS. reads διαθαρρύνων.

(y) *For what is dissolved.*] This is one of Epicurus's prime Dogmes, and related by Laertius.

(z) *When we have heard you.*] For ἔκ πρώην, I read σὺ πρώην.

(a) *And therefore when they loose.*] For ἢ I read ἥ, and for γυναῖκα, γυναῖκας, with Xylander.

(b) *As Minos did.*] For ἢ ὥς, I read ὥς ἢ.

(c) *Nor doth an Æacus.*] Æacus is a Fabular Judg in Hell; he hath his name from Whipping: for αἰανίζειν is to Whip. Ascalaphus is Feign'd to be the Son of the Infernal River, Acheron, his name is derived from Ἀσκαλὴς meagre, and ἄφῃ, which signifies the Touch, he being, as Suidas saith, λίαν σκληρὸς, i. e. extream hard, like a Skeleton I suppose. They fancy also, that Proserpine fell out with him, and turned him into an Owl, which is a feral Bird. The River Acheron hath its name from want of Joy, as Styx from Horrour, Phlegethon from Burning, and Lethe from Forgetting:

(d) *Of every sort.*] For παντοδαπὴν γενομένην, I read παντοδαπὴ γένος. So Xylander translates it.

(e) *Go to the Wood-clad.*] For βαθὺ δένδρῳ, I read βαθυδένδρῳ.

(f) *Wherefore they must needs.*] For ἢ, I read ἥ.

(g) *But our not being.*] For ἵέναι, I read εἶναι, as we find it afterwards.

(h) *With*

(x) To

(b) *With everlastingness.*] For $\pi\epsilon\acute{\rho}\varsigma\ \tau\acute{o}\ \sigma\acute{\upsilon}\mu\pi\alpha\nu\tau\alpha$, I read $\pi\epsilon\acute{\rho}\varsigma\ \tau\acute{o}\ \sigma\acute{\iota}\mu\pi\alpha\nu$.

(i) *The Tub full of Holes.*] For $\acute{\alpha}\tau\epsilon\tau\iota\tau\omicron\nu$, I read $\acute{\epsilon}\upsilon\tau\epsilon\tau\iota\tau\omicron\nu$, or $\pi\omicron\lambda\acute{\upsilon}\tau\epsilon\tau\iota\tau\omicron\nu\ \pi\acute{\iota}\delta\omicron\nu$. This refers to the known Story of *Danaus's* Fifty Daughters, who making away their Husbands were condemned to carry Water to a great Tub in Hell, that was full of Holes, and to keep it always full, under great Penalties: I believe the young Ladies of *Greece* would rather of the two be still troubled with their Old Husbands, than be put to such an endless Fatigue.

(k) *They shall Play and Dance in Hell.*] It is a well known Truth, that such of the Ancients as were not Philosophers, believ'd there was another World below, as spacious as this is, and (as *Hesiod* speaks) *as far beneath the roots of the Earth, as the Earth it self is from Heaven*; And that all Men when they died, descended thither, the good as well as the bad; but that the former went to a place on the right hand, call'd *Elysium*, and the latter to the *Sedes scelerata* on the left. The good were it seems (as our Author here speaks) *to play and dance*, and enjoy each other; and the bad to undergo several sorts of castigatory Punishments, until they were allow'd an *Anabiosis*, or a *Return to Life*, which, as *Servius* saith upon the Sixth *Aeneid* of *Virgil*, the worst obtained soonest. But *Josephus* tells us in the sixteenth Book of his *Antiquities*, that the Pharisees were of another opinion. *They are perswaded*
(saith

(saith he) that *Mens Souls* have an immortal force in them; and that there are under the Earth both Punishments and Rewards, for such as have liv'd either vertuously or viciously here; and that the latter undergo everlasting confinement, but the former have liberty to come back again to Life. But the Northern people, it seems, thought Hell too cold a place for the Good; for they have dispos'd of them to several Celestial Cities, such as *Asgard*, where *Walhall* *Odin's* Palace is, *Alfheim*, *Breidablick*, *Himinbiorg*, and others, as you may find in *Snorro Turlesons Edda*. As for the Name *Hades* by which our Author calls Hell; *Homer*, who is the ancientest Writer among the *Greeks*, calls it more fully Αἴδης Ὀδῶν , that is to say, the Mansion House of *Hades* or *Pluto*, and his Wife *Proserpine*, which are no other than the *Sun* and *Moon*; and the reason why they were thought to dwell there, was their seeming to come thence every Morning, and to return thither again every Night. Now *Aides* or *Aidoneus* is a word deriv'd into the Greek tongue, with many more, out of the Ancient *Scythick* or *Teutonick* Dialects; in which *Od*, *Odin*, *God* and *Godin*, signify *Wealthy* and *Good*, and so are the same with *Pluto* and *Dis*. And the *Sun* was considered by Antiquity in a double Capacity, as Proprietor of all, and Sovereign over all; in his former quality they address to him for *Wealth* and *Happiness*, and in the latter for *Protection* in the enjoyment of them.

And

And in this last respect he was invok'd by the Northern People by the name of *Heil* or *Hol*, that is a *Covering* or *Defence*, whence the *Greek* words, *Ollos*, *Helios*, *Helenos*, and perhaps *Belenus*, and the *Latin* *Sol*, and *British* *Hail*; and likewise the *German* Adjective *Heilig*, and the *English* *Haly* or *Holy*. Agreeable to which his Wife or Sister the *Moon*, is call'd in *Greek*, *Hello*, *Gello*, *Helle* and *Helena*, and in ancient *Teutonic*, *Hela*, as may be seen in *Snorro's Edda*. For *Hell* in him, is not the place, but the Goddess that's appointed to convey the Souls of Old Men and Cowards to *Niflheim*, which we call *Hell*. In brief then, this *Hela* or *Proserpine*, is no other than *Hecate*, or *Mania mater Larum*, or that which we call the *Fairy Queen*, being the Night or walking Moon.

And perhaps from these two words *Odin* and *Heil*, the *Jews* have call'd the true God *Adon* and *El*, a *Sun* and a *Shield*. Nor is what *Goropius Becanus* saith about the Antiquity of the *Teutonic* Tongue, altogether frivolous; for *Herodotus* tells us the *Scythæ* (who were the old *Goths*) had in ancient times an Empire over all *Asia*, for eight and twenty years.

(l) *When it shines under ground.*] For ὅτι I read ὅτε.

(m) *Who expect.*] Before κακὸν I insert οἱ.

(n) *Using for Philosophy.*] The great and Divine *Plato* defined Philosophy by μελέτη θανάτου, i. e. *The study of Death*.

(o) *Are the better pleased with them.*] For

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For μάλλον ἤδονται, *Petavius's* MS. had
 μάλλον τοῖς ἤδονται; Perhaps it should be
 αὐτοῖς.

(p) *To those that do well.*] For κακῶς
 πράσσεις, I read with Judicious *Xylanders*
 Version καλῶς πράσσεις.

(q) *While they as it were make their escape.*] For
 ἀποδιδράκοντα, I read ἀποδιδράσκον-
 τες.

(r) *Neither the Dog Cerberus, nor the
 River Cokytus.*] *Cerberus* or *Kerberus*, i. e.
The Heart devourer, is *Pluto's* Dog that
 stands at Hell-gates, and waggles his Tail
 at those that come in, but snarles at those
 that would go out again. I remember
Snorro's Edda hath a *Hell-hound* too, but
 I have forgot his Name. *Cokytus* is a Ri-
 ver in Hell, and signifies *Wailing*.

(s) *Gods having tasted the sweet of Eterni-
 ty.*] *Herodotus's* own words are these, (you
 may find them in his *Thalia* in King *Ama-
 sis's* Letter to *Polycrates* the *Samian* Tyrant.)
*For my part (saith he) I do not like your
 great Prosperity, as knowing very well the
 Envy of the Deity. And again, a little
 after, I never heard of one Man in my Life,
 that prosper'd in every thing, that was not at
 last wholly exterminated from the very roots.
 And the true reason of this is very plain.
 Res prosperæ etiam sapientum animos fatigant.
 A glut of Prosperity debauches the Minds of
 the very Wise.*

And then, according to the Proverbial
 Sentence,

Jove's

Jove's the Chastizer of the over-haughty.

ZEVS γὰρ πολαστὴς τῆς ἄγαν ὑπερφρονῶν.

(t) *To go about in certain long Revolutions.*
This *ὑπερόλισις* or going about refers to the Pythagorean κύκλος ἀνάγκης, or Circle of Necessity; where by Necessity they mean Restraint and Death, which they suppose to be the condition of all Humane Souls, while under the Power of Matter. And they believe they shift about by certain secret Orders and unknown Laws, through all the Elements of Earth, Air, Water and Fire; partly for Exercise, partly for Castigation; and partly again (as I believe) for variety.

*Lapsu continuo ruitura in corpora nostra,
Prorumpunt animæ seriemq; per aethera ne-
ctunt, saith Festus Avienus.*

See also Virgil in his Sixth *Aeneid*.

(u) *Dissolved with the Universe.*] The Pagan Opinion of an Universal Conflagration is not (as the Jewish is) from Divine Revelation, nor yet (as some very good Men piously believe) from I know not what *Cabala*, or *unfailing Tradition*. But as it was both extream ancient and general, and that as well in Greece, Germany and Sweden, as in Egypt, India and China; so it must have some equally prevailing reasons to support it. First then when Men came

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Came to consider the subordinateness of the Planetary Revolutions, and especially of the Sun and Moon; and saw that what the Moon did in the Compass of one Month, was perform'd by the Sun in Twelve, it was but natural for them to suspect (as Man's ingeny is naturally curious and prying) that there might be some other larger year, that might comprise many of ours; and be to the Universe, what ours is to the Earth only. Which after they had once admitted, they seem to have inferr'd next, that those two extrems of that great year, that should answer to our Summers and Winters, could prove no less than Universal Conflagrations and Deluges. And they were without doubt very much fortified in this Opinion, as well by Earthquakes, Storms, Inundations, and Eruptions of Fire out of the Earth, as by the frequent Eclipses of the Sun and Moon, which to ignorant people, that knew not the real causes of them, might very well seem to presage the Dissolution and Ruine of the Universe. Agreeable to this we find in the above-mentioned *Snorro Tarleson*, that the Pagan *Goths* or *Tentons* held there were two Wolves that were in constant pursuit of the Sun and Moon; and that now and then they had a snatch at them, which occasion'd the Eclipses: But that at last, at the great *Ragnarock*, or *Twilight of the Gods* (as they call'd it) they should finally overtake and devour them. At which time *Surt*, which is

is the *Black-Man* that keeps Centinel at the Worlds end with a bright Sword in his hand, shall fire Heaven and Earth with the Flames of *Muspelheim* (so they call the Southern or hot-side of Hell;) and then the Gods shall all die, and the whole World fall in pieces: After which the Universe will be again renew'd, and the Sons of the old Gods shall supply their vacant places. And if the *Egyptian* Prophets in their Sacred Annals mention'd several Conflagrations and Deluges, that ought not at all to move us, it being most apparent by several good tokens, (such as their mentioning the Suns rising four times in the West, and setting in the East (as *Herodotus*, (who was himself among them relates to us) and their ridiculous and feign'd Successions of Monarchs and Dynasties,) that in compiling those Annals they consulted not the Truth but the gust and humour of the Vulgar. For the Policy of the *Egyptian* Priesthood lay not in propagating Knowledg among the common People; nor in making them one jot wiser or honestest than Nature left them; but on the contrary, in improving and inflaming their Prepossessions and Mistakes, the better to govern and manage them. And to this end they culled out the quaintest and most influencing of their old Tales and Fictions, and drest them up in the form of a History; and then by common consent, stamp'd upon them the uncontestable Authority of their God *Hermes*.

F I N I S.